THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Sketches from Life.

THE CONTRAST.

See, stretch'd on downy pillows, pale and wan,
He who was lately styled a happy man;
Obsequious menials wait around his bed,
With startled relatives, who list with dread
To words of bitterness, despair, and wo:—
Who see *too late* the tears of anguish flow,
Whilst every breath in long-drawn struggles sped,
Is hastening on the sufferer to the dead.
What are life's glittering gewgaws to that soul?
Would he not give the *world* could he control
The stroke of death? recall those wasted hours,
The squander'd wealth, the mind's prostrated powers?
Oh could he *use* them *now!* for what were given
Those precious gifts? to fit the soul for heaven!
Vain wish! his fruitless summer's sped; now never
Can hope dawn on his ruined soul for ever!

Oh! 't was a privilege to stand around
The dying bed of him the world called poor;
To listen to his words of faith and love.
What tho' his pallet coarse was made of straw,
And scarce his cabin shelter'd from the wind
His feeble frame; what tho' he wanted all
The *world* calls comforts, he was happier far,
In those lone moments, than the gayest son
Of *worldly* joy and pleasure e'er could be.
His rugged path of trial meekly trod,
Heaven he now sees in prospect,—JESUS there,
Soon does he trust to see. He blesses now
The loving hand that chastened him betimes,
Teaching his soul that these afflictions short,
Would lead thro' faith to crowns of heavenly bliss.
He waits his latest pang with patience meek,
Still unsubdued by suffering: when, behold!
A smile of triumph lights his face, he feels
His soul departing, then with gathered strength,
We hear him softly breathe "the LORD is near,
His love is very precious:" thus in death
His voice is lost, whilst we, in love and awe,
Give thanks to GOD for this redeemed soul.

M. A. W.

THE CHURCHMAN,

From the British Critic.

COMPARATIVE EXCELLENCE OF EXTEMPORE AND WRITTEN DISCOURSES.

THE question is, not whether a man should be able to preach extempore, but whether he is wise to preach extempore; not whether he possesses what are called the *gifts;* but whether he is prudent and judicious in using them. Now, between a sermon which should be *really* extemporaneous, and a sermon which should be *really* premeditated, the balance is easily struck. It is the same, in fact, as the question, Whether sound religion is likely to be the result of patient and serious thought, or of unprepared and passionate utterance. No man will venture to assert, that deliberation and research are useless and valueless, unless he pretends that he can *insure* immediate and extraordinary impulses from the HOLY SPIRIT—a pretension which no man, we presume, is now rash enough and blasphemous enough to make. Except in a case of peculiar and pressing emergency, a sermon really extemporaneous would be an insult to a Christian congregation, and an offence against Heaven.

Rowland Hill might have been an extempore preacher: Robert Hall certainly was not. He is known to have delivered the same sermon, word for word, after an interval of four years; so retentive was his memory; so fixed and consecutive were his thoughts. Of Massillon it is related, as Mr. Gresley tells us, that he delivered his most celebrated discourses again and again, after a regular announcement, to audiences who flocked for the express purpose of hearing them. And there were men, who enjoyed Whitefield's harangues the second time more than the first; because, upon a repetition, his delivery was more powerful, inasmuch as his recollection was more perfect.

The question, then, of real extemporaneousness being disposed of, there comes the question, Whether much is to be sacrificed to the semblance, when every wise man would deplore the reality? To affirm that a minister should *never* speak any thing *off-hand*, if circumstances should arise at the moment among his congregation, is, of course, as idle as to assert that, *in general*, he should inculcate religion without having previously considered what he was going to say. Perhaps, too, the inquiries will not admit of one universal solution, if we ask whether it is better for a man to write the sermon down, and preach from the copy; or to prepare it, to learn it by heart, and then preach it from memory, and without book; or to have merely the scheme and outline of the sermon before him, filling up the canvas on the spur of the occasion.

The precedents drawn in favor of extemporaneous preaching from earlier times, and the practice of the Reformers, are quite destitute, as we conceive, of pertinence and force. Different modes are adapted to different periods. Our own day would reject the homely plainness of Latimer. And our opinion is, that extemporaneous preaching more properly belongs to an unpolished age, to an unfastidious, uncultivated audience —or, at least, to persons more accustomed to *feel* than to *think;* apt to be affected by bursts of passion, rather than able to follow up the thread of an argument. But, as education introduces more of accuracy and depth; as men are trained to habits of more philosophical reflection, and learn to read and judge for themselves, we venture to prophesy that *impromptu* harangues, together with all the common artifices and devices of oratory, will be more and more discouraged. We say artifices and devices, for extemporaneous preaching is very often a mere fraud or trick. It carries with it a greater appearance of nature and reality: but, in point of fact, the one mode is quite as elaborate and artificial a thing as the other. The title of extemporaneous preaching is a misnomer: for we have seen, that an actually unpremeditated address, delivered on any great doctrine of religion, without previous thought, must be either inspiration or rhapsody. Robert Hall and many others draw instances and comparisons from the senate and the bar. But how little extemporaneous speaking is there either in the houses of parliament, or in courts of law. A man either comes prepared, if he opens the debate; or he answers a preceding speaker, whose arguments, whether he notes them down or not, serve as landmarks to his mind. And at the bar, if a pleader really speaks *extempore*, it is from his carelessness in not taking the trouble to read his brief. Such an advocate is not altogether likely to do justice to his client.

Still, it is contended, the appearance ought to *count*. And we have allowed, that we would not insist upon the slavish and irksome constraint, that a man is never to say more than is set down before him. We allow, too, that, although to preach a written sermon may be the *safer* plan, to fire off an unwritten one may be the more effective. And, certainly, the best style of speaking is a higher and more impressive effort than the most graceful recitation of a discourse, which the congregation sees to be fairly transcribed upon paper, instead of fancying to come warm from the heart. But the other scale preponderates, when we set the possibility of brilliant success against the probability of serious mischief.

One great argument for the (so called) extemporaneous mode of preaching is, that the written discourse, whether lying on the cushion, or held in the hand, acts as a non-conductor of persuasion between the preacher and his audience. We might doubt, perhaps, whether this is the case, where the hearers come with right minds and proper dispositions, and have formed to themselves a true notion of the ordinance of preaching, and the aim of pulpit ministrations. The minister of the Gospel is, in truth, a teacher, rather than an orator: and it is the business of a congregation to listen to him with a view of being instructed, rather than being excited. And here we might remark, that the worshippers in a church do not constitute a deliberate assembly, although even in some deliberative assemblies,—in France, for instance,—the unwritten is preferred to the written; and, we might ask, whether, in attending upon a course of lectures upon any science, or any department of philosophy, men would be wise to insist, or expect, that the lecturer should address them without having beforehand committed his observations to paper. But we will allow that the circumstances are not quite parallel: we will allow that the hearers in the temple of GOD require to be persuaded as well as taught, —to be roused as well as reminded. We quite deny, however, that it is not possible *quite sufficiently* to rouse and stimulate an audience, not indeed by the monotonous, unimpressive, unimpassioned reading, but by the emphatic delivery of a written discourse:—by recovering, in fact, and exhibiting, and therefore by communicating —and what is more natural than this process?— the same glow in uttering, which was felt in writing it. The objection may still be urged, that most men, and most women, in the lower classes more especially, like that a preacher should *speak* to them, rather than he should read to them; and that they find, or imagine, more energy and power in appeals which they believe to be extemporaneous. It may be so; probably, it is so:—but the question recurs, whether this is the soundest and healthiest state of things: and whether a religious system based upon any such excitement has not rottenness at its foundation.

Our inference, then, is, upon the whole, that extemporaneous preaching ought to be the exception, and not the rule; and that for a large body, comprising many thousands of men, possessed of the average amount of ability and discretion, it is far better to write the sermon, and preach from the written sermon, than either to vent what happens to come at the moment into the mind, or to trust, without any necessity whatever, to the powers of the memory. The former of these alternatives is obviously to be deprecated; for who, that has ever thought seriously upon the subject, wants, or could endure, an *improvisatore* in the pulpit? For the next thing is, of necessity, to have a mountebank in the pulpit. And as to the latter alternative, a minister or curate of a parish, who does his duty, will often have no time, first to write down his sermons, and then to learn them by heart that he may preach them as if unwritten; and to exact or encourage any such course, would be to give a vast and most unfair advantage over the diligent parish priest, to a declaimer, who has either no parochial functions, or who slurs them over, that he may display himself and his eloquence with the greater effect.

A long chapter might be written upon the state of preaching in this country at this day. But we have only room for a few words. At no period, probably, has the Church of England possessed a larger proportion of sound, good, and effective preachers; but we confess that of the pulpit eloquence which is most popular, at least in towns, our opinion is very low. It is a thing *sui generis*,—it constitutes a peculiar style. It is like the miserable thing which we sometimes see in the streets,—a boy, or girl, gaudy with worn tinsel, tricked out in a smart dress unusually extravagant, and walking upon stilts. There is no simplicity in it, no nature, no depth; little or nothing but a flood of confused metaphors and bombastic exaggerations. It proceeds upon fundamentally wrong principles, fostered by the publications whose business it is to print, week after week, the tumid and declamatory rant, which passes, we fear, with too many for the climax of sublimity. For the taste of the hearers is still, perhaps, generally bad; because the education of the lower division of the middle ranks is still lamentably deficient in masculine and solid instruction. Our criterion is, that preachers who are most followed and extolled, when they step into any other walk of composition, or address themselves to the ear of general readers, become notoriously the laughing-stock of the nation. We must smile and sigh at the same moment, to behold a score of ministers of the Gospel spinning out to a far more inordinate length the gorgeous amplifications of Dr. Chalmers; or fantastically gay in the cast-off finery of Mr. Melvill. We apprehend, indeed, that the tendency of pulpit eloquence is now, more than ever—although it cannot last—to florid declamation, and the clap-traps of a false style. Whether it be, that in an age when serious persons debar themselves—and perhaps most wisely—from other and more worldly kinds of excitation, they sometimes go to a sermon, as to a sort of religious entertainment;—or whether it be, as has been sometimes insinuated, that the female part of the assembly forms a much larger proportion to the whole, than in any other meetings, which it is the business of the public speaker to address;—certain, however, it is, that the preacher who is lavish of ornaments, or softens into pathetic tenderness, or melts and flares by turns, or scatters flowers with an unsparing hand, is tolerably sure to carry away the suffrages of the majority of his audience. Here, therefore, is a very sore and perilous temptation, against which a young and aspiring man needs, most particularly, to be put upon his guard.

The modern eloquence of the pulpit too often conveys the impression, not that the words have been used to explain the matter, but that the matter has been dragged forward to introduce the words. The best style, as Coleridge has remarked in speaking of Southey, is that which forces us to think of the subject, without paying attention to the particular phrases in which it is clothed. The true excellence of style is to make us feel that words are absorbed in things; and to leave upon the mind a strong impression of the sense and tenor of reasoning, rather than a broken and piecemeal recollection of particular expressions and images. The result, on the contrary, if not the intention, of too much pulpit oratory, is to fill the ear with a multitude of grand terms, and bewilder the fancy with a crowd of tropes; while it is comparatively ineffectual in stamping the general argument or exhortation upon the understanding. It is not the steady prosecution of an important topic, half so much as a collection of fine bits: putting us in mind of Sir Robert Peel's happy description, at the Merchant Tailors' dinner, of what he calls, 'that elaborate concatenation of phrases, which is sometimes called eloquence, in which you have the smallest possible quantity of common sense, enveloped in the greatest multitude of equivocal words.'

In truth, if the distinctive feature of the favorite style could be expressed in one word, that one word should be amplification. We do not mean the amplification like that of Barrow, or Jeremy Taylor, which consists in the multitude of ideas and ingenious illustrations arising from the affluent fertility of an exuberant fancy; but the mere amplification of words and sounds. Thus, the great size of a thing is, 'the gigantic amplitude of its colossal dimensions;' and the whole race of the *Tudor* family of words,—if we may borrow an execrable pun,—such as amplitude, altitude, plenitude, latitude,—and well might we add, *platitude*, is in especial request, together with all others which are grandiloquent and polysyllabic, puffing themselves out like the frog in the fable.

These faults, we conceive, are inevitably aggravated by the custom of extemporaneous preaching, which we have already examined. When a clergyman preaches without notes, or principally if not entirely at the inspiration of the moment, to follow up a logical argument, or to do justice to any particular subject of doctrine or obligation, becomes a task of peculiar difficulty, which only the highest minds can overcome. The obvious resource, therefore, is to run into general declamation; to slip more and more,— unconsciously, perhaps, and by almost imperceptible degrees,—into an eternal iteration of the same ideas, and the same phrases. Then comes, as we have already said, the addition of a turgid swelling kind of eloquence, which seems to increase upon us day by day; while all its drafts upon applause and popularity are duly honored. We mean the measureless expansion of a few obvious and almost threadbare notions. A single example may explain our meaning. A writer, or speaker, with a bald and common style might say, '*No man ever thought so.*' But observe the process of indefinite circumlocution. First it is, 'no man alive;' then, 'no human being under heaven;' then, 'no human being who lives and breathes under the canopy of the skies;' then, 'no sentient, intelligent, rational, accountable, immortal being, who inhales the gladsome breath of human existence'—or, perhaps, 'who plods his weary way through this howling wilderness of earth, under the azure vault of the empyreal canopy'—and so on '*ad infinitum.*' In the same way, 'has ever thought so,' comes out as, 'has ever entertained the shadow of such an imagination in the caverned chambers and curtained recesses of his inmost mind.' But, really, our specimen is very poor. We are mere tyros in the art. The adepts themselves—those magnificent gold-beaters of language—would hammer out the thought to a far more glittering and prodigious length. For practice makes perfect, and they appear almost to spin sentences by a receipt; like unfortunate boys at schools, who, when they are at a loss for ideas, eke out their Latin verses by culling a very liberal wreath of synonyms, and phrases, and epithets, from the *Gradus ad Parnassum.*

In fact, we might almost produce a specimen of a popular sermon, which should be a fit companion to '*Verses by a Lady of Quality.*' It ought to contain some mellifluous compounds about 'the melodies of the ether regions,' and 'the harp-notes of the angelic squadrons;' and its shortest word ought to be 'incomprehensibility.' Perhaps, indeed, it might begin, 'The incomprehensibility of the apparatus developed in the machinery of a creation-God may be considered a supereminent manifestation of his stupendous majesties. Whether a man stands upon the platform of his own mind, and ponders scrutinizingly on its undecypherable characters; or whether he looks abroad over the magnificent equipments and regalities of nature, surveying its amplitudes in all their scope, and its unfathomabilities in all their profundity,' &c. But we stop; for we may be treading on almost sacred ground, although a school-girl might make such a sermon, 'stans pede in uno;' and the style is really not so difficult, with the help of a dictionary.

COMMUNICATIONS.

For the Churchman.

VIEWS OF THE ATONEMENT,

BY THE AUTHOR OF THE 'CORNER STONE.'

MR. EDITOR,—Being lately struck by a casual expression upon the effects of repentance, in a quotation from one of Mr. Abbott's works, I took up one of his volumes—the "Corner Stone"— which was the only one within my reach, to examine more minutely into his views. In the course of this work I find his view fully developed; a view, of which it is sufficient to say, that as stated here, a Unitarian, a Mahomedan, or a Deist, might embrace it in toto, without compromising one jot or title of their respective creeds. But my object is to state the result of this examination in the author's own language, and to let every one judge for himself.

In the first place, the principle which is at the root of his erroneous system, is that the necessity of punishing the sinner arises *not from the just demands of* GOD'S *offended holiness*, or, as he unfairly terms it, GOD'S personal resentment; but, *from the demand of the general good of the universe.* This principle is several times stated, and assumed throughout the two chapters of the 'Corner Stone,' on 'punishment' and 'pardon.' And from this principle flows immediately the most important and essential error of the work, viz. that the death of CHRIST is necessary, *not to satisfy the demands of* GOD'S *offended holiness*, but to produce such an effect upon the rest of mankind, and the moral universe in general as to render it *safe with respect to them*, to receive the sinner into favor. And, to sum the whole, the author maintains that as to what he has termed "the personal resentment of GOD," *repentance alone would be sufficient to satisfy that;* that is, so far as GOD and the sinner alone are concerned, repentance is sufficient to atone for sin, to restore the sinner to the divine favor; thus assigning to repentance alone the great object which, as we believe, brought the Saviour from heaven to assume our nature and suffer death upon the cross. It will easily be seen how these principles, while they may retain the scriptural *expressions* ordinarily used with reference to the atonement, take away the whole *substance* of that great doctrine of our faith. The passages will now be produced in which these principles are contained. In chap. 5, p. 129, he says,—"The object of punishment is a moral impression upon the community designed to arrest the ruinous consequences of sin. We have seen under the last head that it is not resentment against the individual." In chap. 6, p. 153,—"It must be distinctly understood what the real object of punishment is, viz. a good effect upon the community, not the gratification of personal resentment against the offender." On p. 134,—"We do not realize the nature and the effects of any sin when we have been long habituated to it, nor perceive that guilt in which we are personally involved. But this will not alter the case. GOD will cherish no personal resentment against sinners and no wish to put them to suffering. But the awful consequences of sin among his creatures must be stopped; and in order to stop it, the wretched souls who choose it for their portion *must be destroyed.*" On p. 136,—"A child ten years old, wondering what there can be in his life and character deserving of the terrific retribution which GOD has denounced," is told by the author,—"It is not that you have directly opposed and hated GOD; I admit that you have had no distinct malicious intention, and if you had, it would not materially have altered the case. It is however that there is a great controversy going on whether GOD shall reign or not among the beings he has made, when nothing but his reign can save them from universal disorder and misery, and from becoming the victims of every kind of guilt. The progress of sin therefore must be stopped. At whatever expense of individual suffering and ruin, *it must be stopped.* It is a sad, a very sad thing for a child like you to linger for ever in guilt and misery, but it would be a far more melancholy thing for the rebellion against GOD which has poisoned all the sources of happiness here to spread throughout GOD'S empire withering and destroying wherever it comes." Here the principle is stated in its strongest light, that the eternal punishment of the sinner takes place in order '*to stop the consequences of sin,*' that is, that its bad effects may not spread among his fellow-creatures by his example. And so it seems that what we have been accustomed to consider the most awful part of crime, viz. its being *an offence against the sacred majesty of* GOD, a violation of his holy will and command, has nothing to do in the final condemnation of the sinner, and he is punished with eternal torments only for the good of his fellow-creatures! A doctrine, by the way, which is scarcely consistent with itself; for, to digress for a moment, it presupposes *in effect* what *in terms* it denies, viz. the essential eternal evil of sin, independently of the simple effect of encouraging others. For why, it may be asked, should the encouragement of a thing be punished with eternal death, unless that which was encouraged were essentially evil and correspondent to the punishment? If it be said that the evils arising from this encouragement are the *temporal* evils of sin, then it may be answered that, of the two alternatives, any amount of temporal suffering is less than the eternal torment of *one soul*, and consequently the punishment in this case would be unjust.

Let us now see the result of this principle developed in the explanation of the great doctrine of the atonement and in determining the place of repentance. Here it may be observed that such expressions as these are not uncommon in 'The Corner Stone,' viz. "We can be forgiven only through the sufferings of our Saviour;" and, "If we are to enjoy real peace with GOD, it must be through JESUS CHRIST our Lord who gave himself for us that we might be reconciled to GOD through the propitiation he has made for our sins;" and, "He died to satisfy justice." But by examining the explanation which the author gives of *the nature of the agency* of CHRIST'S death in procuring our salvation, we shall find that this language, for whatever purpose it is used, is deprived of all its appropriate and common signification. We shall observe, in the first place, that throughout the work, the death of CHRIST is spoken of as a measure necessary *to render it safe* to forgive sin; and that no higher purpose than this is assigned to it. For instance, p. 78,—"So in regard to the moral effect in GOD'S government produced by the sufferings of JESUS CHRIST in preparing the way for the forgiveness of sin. The measure was necessary to render free forgiveness safe." On p. 166, he says,—"It is the great glory of the Gospel of JESUS CHRIST that it thus provides a way for the safe forgiveness of sin." Here then we have an express declaration that *the great glory* of the Gospel is its providing for the *safety* of pardoning sin." And, indeed, as to this point, no person can fail to perceive the author's view who reads with the least care. Now what is meant by this safe provision, which is the point upon which the importance of these passages turns, is explained in the next paragraph to that last quoted. "We are taken to the Cross and we see the nature and effects of sin there. And the great sacrifice which was made on Calvary, goes instead of the just punishment of man, (to satisfy the demands of GOD'S offended holiness, *we* should say, but not so the author he has it,) *to make that great moral impression* which is necessary to sustain law and satisfy justice and arrest the consequences of sin." The italics in this passage, it may be proper to say, are my own. On p. 131, speaking in reference to an illustration which had just been adduced, he says,—"The object then in endeavoring to procure pardon was to devise some way to prevent these evils without the death of the criminal—some way to satisfy justice, and sustain law, and make the moral impression which the government well knew would be made by the destruction of the man. No such way could be found and the poor criminal had to submit to his fate. What this poor sufferer's learned and eloquent advocate failed to find for him, JESUS CHRIST our Saviour succeeded in finding for us; a way by which to satisfy justice, and sustain law, and make a moral impression which should arrest the sad consequences of guilt, and render it safe that we should be forgiven." Lest, by the expression "to satisfy justice," some might suppose that the author meant some higher effect than merely *producing an impression upon the community.* I refer the reader to the page preceding that from which this extract is taken, where he explains what he means by it, and, by the way, very unceremoniously palms off his own meaning upon the great English philologist, Dr. Johnson.

Penitence, I have said, he holds to be the only thing necessary to atone for sin, so far as the sinner has to do with GOD alone, that is, *personally.* Now in the paragraph following that last quoted, he says,—"The necessity of punishment is not diminished by the penitence of the sinner." This might lead an unwary reader to suppose that Mr. Abbot has been misrepresented. But by comparing what follows he will find the reason why "the necessity of punishment is not diminished" to be that "penitence, however deep and however sincere, could have no power to arrest the consequences which the community must suffer from unpunished crime." It is only *for the sake of the community* then, that punishment is necessary. As to GOD himself, *his holy indignation against sin* is fully averted by repentance! Thus he proceeds in reference to the illustration. "If the gratification of personal resentment against the criminal had been the reason for insisting on the penalty of violated law, then repentance would have been a valid plea, as it would have removed all personal resentment, and turned human sympathy in his favor." The inferences which the author draws from the illustrations in hand, of which the above are a part he asserts "are the principles which will guide JEHOVAH in his administration." So that, in my application of these quotations, I do him perfect justice. I have but three more extracts to offer which, as I have already made a large claim upon your columns, shall be presented without comment, only italicizing what I deem most important to be observed. On p. 172, in the course of a practical application, he says,—"Why should GOD ever call you to account for those sins? It must be either from personal resentment against you, or else because the welfare of his government requires the execution of his law upon you. *There cannot be any thing like the former, you know.* It must be the latter, if either. *Now the balm for your wounded spirit is this, that the moral impression in respect to the nature and tendencies of sin, which is the only possible reason that* GOD *can have for leaving you to suffer its penalties, is accomplished far better by the life and death of his Son.*" On p. 168, speaking of the moral impression of CHRIST'S death, he says,—"This impression too is of the right kind. A knowledge of the death of CHRIST with the explanation of it given in the Scriptures, touches men's hearts,—it shows the nature and the tendencies of sin—it produces fear of GOD'S displeasure, and resolution to return to duty, and thus produces *effects by which* justice is satisfied and the authority of law sustained, far better in fact than it would be by the severest punishment of the guilty sinner. The last passage which I shall adduce is from p. 132. "Even repentance, sincere and humble repentance will be insufficient to save him (the sinner.) For it is not personal resentment against the individual, nor desire to repair the immediate injury effected by the specific sin, which leads to the infliction of the penalty. *If it were, repentance would remove the one*, and a comparatively slight effort effect the other. But it is not these. It is that sin, that evil and bitter thing wherever it comes, blights and destroys."

Thus, Mr. Editor, have we the views of this popular writer upon this essential doctrine of our faith. The great evil of sin is its effects upon the community. The necessity of punishment is a salutary impression upon the community. The death of CHRIST takes place as a substitute for this punishment; that is, to produce the same impression upon the community which the death of the sinner would have produced. And the anger of an offended GOD, if indeed there is any such thing, is sufficiently appeased by repentance! It is not my object to controvert these doctrines, but to warn Episcopalians, who if they have been properly grounded in the principles of their own Church, need not be told of their inconsistency with the truth 'as it is in JESUS,—to warn them of their existence in a work which, from its attractive character, is calculated to shield their true nature from suspicion, though not to diminish their injurious effect. *The great evil of sin we* believe to be, that it is an offence against the personal majesty of Heaven. *The necessity for punishment* arises from the holy nature of GOD, which cannot tolerate the violation of his sacred will; and will vindicate the injuries done to his justice and majesty. It is because he hates sin that we tremble for our iniquities. We believe that our souls polluted with sin are hateful and obnoxious to his sight; so that we could not appear in his presence, where alone happiness is to be found, in our own proper character. And we adore his mercy in sending his only Son to blead and die upon the cross, because that thereby the just demands of his offended holiness are satisfied, and a fountain opened in which we can wash and be clean, and so be fit to appear in his presence where nothing unclean can be endured. It is in this stream alone which flows from the Saviour's side, that the filthy garments of sin can be washed white, so as to propitiate the favor of GOD, and never, never, in the burning tears of repentance. Such, we believe, is the true faith once delivered to the saints, and such be it the object of every member of the Church firmly to maintain. I. S. B.

For the Churchman.

MISSIONARY BISHOPS.

A WRITER in the Church Advocate, (whose article is copied into the Churchman, and therefore I reply in it,) has answered a suggestion made in the Episcopal Recorder respecting a special call of the Convention of the Church to elect a missionary bishop in the stead of the gentleman who declined the appointment. The writer seems to concur in the expediency of having one appointed; but thinks a meeting of the Convention unnecessary, because, says he, 'it is certainly competent to the Bishops to do this without such an assemblage.' Their competency he founds upon, 1. 'Their inherent right, even if the doing of it be prohibited by the constitution and canons. 2. Upon its being consistent with the constitution and canons,' and 'the manifest intention of the late Convention.' As to the first point, I shall not discuss it; but shall assume it as a pretty clear matter that whatever may be their inherent right, the bishops will not make the appointment unless authorized by the Constitution and canons, the only question then is, *Is it so authorized?* Certainly not. The canon on the subject is as follows, viz. '*Of Missionary Bishops.*—Sect. 1. The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a bishop or bishops of this Church, to exercise episcopal functions in States and Territories not organized as dioceses,' &c. This is rather too plain and too positive a provision, to allow its being done in any other way than by the Convention. In regard to missionary bishops for places out of the territory of the United States, the canon does provide for their election during

the recess of the General Convention; and no doubt, if the present exigency had been foreseen, similar provision would have been made to meet it. But it was not contemplated, nor provided for. I must, therefore, beg the writer of the article in the Advocate, as he is anxiously alive that the Church should improve the present crisis, to unite in the effort to have a call of the Convention; without which the Church cannot be, as I agree with him she 'ought to be, presented perfect in her organization' in the West.

OCCIDENTALIS.

For the Churchman.

A LEAF FROM MEMORY.

ONE pleasant spring morning I went out before breakfast to walk. The carts of the milkman and the baker were already moving rapidly over the pavements, and hundreds of workmen, I should say, were passing in different directions, with their little canisters of food, on their way to the ship yards. It was a brilliant morning, and there was a genial warmth in the atmosphere which had not been felt for several months before.

I continued my walk until I arrived at the river's side. There was a large number of vessels in port,—ships of immense size down to the little fishing-smack, or the more graceful pleasure-boat. I can hardly describe the pleasing sensation that came over me, as I listened to the jovial song of the sailor, "Now boys, heave-o-heave." There was something so expressive of contentment in those few short words; so much of good feeling, that I loved to linger, and to breathe them, as it were, into my very soul.

As I stood gazing upon the enlivening scene, two sailors jumped off from one of the ships on the dock, and apparently without any provocation commenced fighting. A crowd soon collected, and the men were finally separated, not, however, until both had received some pretty severe knocks. I was about returning home when one of the sailors that had been fighting passed roughly by me, uttering an awful oath. I took hold of his arm in a friendly manner, and asked him what had happened, that he should get so angry? He made another oath, and then attempted to walk off, thinking probably that I was a police officer, for he said something to that effect. I, however, followed close behind him, asking him questions, and warning him of his danger if he permitted his passions to get the upper hand of his reason. For two or three blocks he walked on in silence, and I had nearly given him over as one determined not to hear, when he suddenly turned about, and said in somewhat of a subdued manner, "Yes, yes, friend, your'e right, your'e right; I could have once listened, but now it's too late! it's now too late! I am too hardened! *I am* lost!!"

The last sentence was uttered with a vehement gesture. I knew not hardly what to say, but a soul is of too much value, thought I, that I should let this opportunity pass without *doing something*; and I humbly begged him to accept of a tract that I had in my pocket. He did so, and promised to read it. He would not hear any thing more I had to say, but turned abruptly off, muttering something over to himself, at the same time *thrusting the little messenger I had given him into his pocket.*

I went home with a light heart! True, the man had not repented; but there was a consolation in the thought,—*he* carried with him a *tract.*

Several months after this little incident occurred I had occasion to visit a distant land. We had set sail early in the morning with a fair wind, and the prospect of a speedy voyage before us. It was toward the close of the first day, as I stood looking over the side of the ship, trying to get another glimpse of my native shores, when one of the sailors came up to me, and taking hold of my hand, anxiously inquired, "Do you remember me, Sir?" I looked him in the face, but it was so dark I could not distinguish him from his messmates. "I am sure, Sir, you would remember me, if you could see me by daylight." "Very possible,—but where have I met you?" "On the dock, Sir: you havn't forgot the fighting, swearing sailor, have you?" The transaction was now before me as in a picture. I will not attempt to describe my feelings. *The fighting sailor to whom I had given a single tract, stood before me a converted man!* He said he saw me when I first came on board, "but could not speak, for his utterance was choked." I spent many hours of the voyage in conversation with that humble disciple of JESUS; and it is perhaps needless to add, that the tract I had given him was the instrument of his conversion.

THE CHURCHMAN.

SATURDAY, NOVEMBER 28, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

EDUCATION AND MISSIONARY SOCIETY.

WE are happy to observe by the following notice that Mr. Brown, who has so long faithfully and efficiently served the Missionary Society, and the Education and Missionary Society of this Diocese, in the important and responsible office of Treasurer, and which office he had resigned, has consented, at the earnest solicitation of the Board of Managers, to serve the Society in the same capacity another year. At the annual meeting of the Society, held in Utica, on the 1st of October last, Col. Effingham H. Warner, of this city, was elected Treasurer thereof. He declined the appointment. The difficulty of procuring a suitable successor to Col. Warner is happily removed by the consent of Mr. Brown to resume the arduous duties of the office.

NOTICE.

AT a meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, held at the Protestant Episcopal Press, in the City of New-York, on the evening of Thursday, the 19th of November instant, Benjamin M. Brown was unanimously elected Treasurer of the Society for the ensuing year.

G. G. VAN WAGENEN, *Rec. Sec'ry.*

PROFESSOR HALE AND DARTMOUTH COLLEGE.

WE have a strong repugnance to see persons and personal interests made prominent in print, especially in a religious print, such topics being apt to drive graver thoughts from the mind and encourage a habit of vicious and fruitless curiosity. And when an individual is arrayed before the world in opposition to a public body, the presumption, as a general rule, is against him: the latter being reasonably supposed to possess greater weight of character than the former, and more likely to be governed by principles of equity and discretion. On these grounds we were at first cautious in espousing the side of Professor Hale, and prompt in inserting the exoneration of Dartmouth from the Boston Recorder. But, since that time the Boston Recorder has retracted its first explanation, and with smooth speeches to both parties, professes to leave the matter in doubt, and the valedictory letter of Mr. Hale has been placed in our hand, which gives a pretty clear insight into the whole transaction. With our present information, we have no hesitation in commending the subject fully to the attention of our readers as one in which all lovers of justice, and especially the Episcopal community, ought to be interested.

Mr. Hale, it will be remembered, had been for eight years professor of chemistry, mineralogy, and the application of science to the arts, in Dartmouth College, the duties of which he discharged with great ability and fidelity. His deportment both as a Christian gentleman and an instructer are acknowledged to have given general satisfaction, and to have secured for him no ordinary degree of respect. On Sundays Mr. Hale was in the habit of attending the meeting-house of the village during the day, and in the evening of holding a service in his own house or lecture-room, for the benefit of the few Episcopalians in the village, and of preaching occasionally in the neighboring villages. The president, trustees and officers of the college are Congregationalists or Presbyterians, and Professor Hale was informed by the president more than a year ago that the trustees were getting *uneasy* in regard to his holding these meetings. The institution, however, was professedly *not sectarian*, and its charter expressly forbade the exclusion of any person from its immunities in consequence of his religious opinions. Neither the uneasiness of the trustees, therefore, nor the uneasiness of the Congregationalist ministers in the State—which increased in proportion as Episcopacy through Mr. Hale's exertions became better known and approved—could be allayed by Mr. Hale's removal from office on the grounds of religious opinion. In this dilemma the trustees adopted the very dishonorable expedient of abolishing the professorship of Mr. Hale, and transferring its duties to another professorship, and providing for this last an adjunct professor! When we first published this statement we thought it possible that something was withheld which would justify, or at least extenuate the conduct of the trustees, and we therefore refrained from any comment, expecting shortly to see a counter-statement. The next time, however, that we saw the matter alluded to in print, the conduct of the trustees was placed in a more aggravated light than before: nor have we ever seen any thing in the shape of denial or explanation, except the brief statement from the Boston Recorder, which, as a matter of justice to the trustees, we inserted without an intimation of the strong doubt which we felt of its correctness. But the very next week the Editor of the Recorder recalled his own words, and gave a new version of the matter, not differing materially from that which we had before seen, and concluded with an unequivocal and honorable testimony to the character of Professor Hale, who "leaves," as he says, "without any impeachment of his character for talents, scholarship, or Christian integrity." After this it seems idle to doubt that the abolishment of the professorship of Chemistry was a sinister and underhanded method adopted by the trustees of ridding themselves of the professor, solely out of repugnance to his religious opinions and jealousy of his Episcopal influence. True, the trustees have not yet spoken in their own defence, and until they do speak, we are bound to hold our final opinion in reserve; though we cannot conceive it possible to justify, by any statement, the unmannerly style of the resolutions given below. The trustees must be aware, however, that some explanation on their part is due to themselves, to the college, and to the community, both civil and religious to which they belong; for until they have denied Mr. Hale's statements, or counteracted them by others of an opposite complexion, their conduct will appear to the world to be a mixture of meanness and bigotry; pusillanimous and ungentlemanly, as well as disingenuous and intolerant.

With these remarks we submit the following extracts from Mr. Hale's valedictory letter.

"GENTLEMEN,—The circumstances under which I leave the college of which you hold the guardianship in trust for the public benefit, and of which I have been eight years a professor, are so extraordinary, that I cannot persuade myself to permit the occasion to pass without some notice. It is a matter in which the public has an interest, and from you or from me, who only know all the circumstances, it looks for a full exposition of it.

"At your late annual meeting in July, you matured and passed a set of resolutions, by which my connection with the college ceased. My removal was not the avowed object of your resolutions, and indeed it has been denied, that I was *removed.* You *only* abolished my professorship, upon the pretence of the necessity of "enlarging" a certain college department, in which my professorship might be merged; and of course, my office extinct, I could no longer be an officer. My removal, however, is the only result of your measure, of any importance. That which is the ostensible object of your resolutions is a matter of such utter insignificance, except so far as its effects will be mischievous, that I cannot be supposed to have been intended for any thing more than a mere disguise, and to furnish an indirect mode of doing that, which you could find no good pretext for doing openly and directly.

"And what you did, gentlemen, you did, from beginning to end, so far as I was concerned, in most profound secrecy. I never heard it hinted, that such a change was necessary as you have set forth with such formal solemnity in your resolutions; although, as a college officer, I must have heard of it, had it not been a very recent discovery; and, as the party most concerned in it, I had a right to be informed of it. I was however carefully kept from all knowledge of what was contemplated, or what was going on. You were in session three days, and at the intervals of your meetings, made by the occurrence of the public exercises, connected with commencement, I met you as usual, and interchanged the usual friendly greetings, but without seeing any thing to awaken a suspicion of your well-concealed purposes. Your deliberations were completed, your resolutions passed, and I ceased to be a college officer. Still I knew nothing of it. Your session was closed, and you left Hanover for your homes, and my removal became the subject of conversation in a public coach; but, as if I had nothing to do with it, I was left still in utter ignorance of the whole matter.

"Am I not right in calling such a proceeding extraordinary? Is it not passing strange, that Christian men, and even ministers of the Gospel of JESUS CHRIST, should so far forget themselves, as to adopt so crooked a policy for the accomplishment of a plain matter? And was it not wholly in violation of your profession to take, in reference to any individual, so decisive a step—one which not only deprives him of his living, but tends directly to expose him to unjust suspicions, and to affect his prospects in life, without a hint of your purposes, or a word of regret at what you are pleased to call the necessity of the measure?

"A change of college officers is not so unusual a thing, that a board of trustees need be at any loss how to effect it, in a way honorable to themselves and satisfactory to the incumbent. Had you stated to me fairly the reasons which induced you to desire my removal, and which are perfectly manifest, whether you state them or not, and requested my resignation; and had you proposed, as you might without loss to yourselves, to protect me from the sacrifice of my property by a hasty removal, I should not have stood in the way of your wishes. Whether I regarded your reasons as sufficient or not, I should have respected your candor, and given you an opportunity to fill my professorship with a person whose opinions are more comformable to your own, without your being obliged to make a derangement of your college-departments, in order to effect your end.

"But the picture of your extraordinary courtesy is not yet complete. The mode in which notice of your proceedings was communicated to me, and your resolutions themselves, remain to be exhibited. Your session closed on Thursday evening, July 30. Friday morning saw all of you, except the president and secretary of your board, who live on the college plain, on your way home. In the afternoon of that day I received a note from the president, just as he too was leaving town, of which the following is a copy.

"'*Dear Sir,*—When I met you this morning, I had not time to go into a subject which nearly affects you, relating to resolutions of the Trustees, passed last evening. I cannot now command time, but have requested Mr. Olcott to send you a copy of the resolutions.

'Yours truly,

'*Friday.*' 'N. LORD.

"I waited till Monday afternoon, not yet suspecting what had really taken place, for I could not suspect you of having done, what I did not suppose you capable of doing.

"Not having then received a copy of the resolutions, or heard any thing from Mr. Olcott, the secretary of your board, I sent him a note, reminding him of the president's request, and desiring information. This produced a copy of the resolutions, of which the following is a transcript.

"'Whereas the interests of this college, in the judgment of this Board, require an enlargement of the department of mathematics and natural philosophy, and the appointment of an adjunct professor; and whereas the appointment of such a professor would supersede the necessity of a professor of chemistry, inasmuch as all the instruction given in that department could be given by the professors of mathematics and natural philosophy; and whereas the income of the professorship of chemistry would enable this Board to effect such a desirable arrangement;—

"'*Resolved*, That the vote of this Board, passed at its annual meeting in August, A. D. 1820, regulating the department so far as relates to the establishment of a professorship of chemistry, mineralogy, and the application of science to the arts, be, and the same is hereby repealed: and that the said professorship in this institution and in the medical department, be, and the same is hereby abolished.

"'*Resolved*, That the medical professors be, and they are hereby authorized, in their discretion, to employ some suitable person to lecture and give instruction in the department of chemistry and mineralogy to the medical students, only during the approaching lecture term in the medical department.

"'*Resolved*, That whereas Professor Hale has heretofore filled the office of professor of chemistry and mineralogy, and the application of science to the arts, it is recommended to the medical professors in their discretion to employ the said Hale to lecture and give instructions to the medical students only during the approaching lecture term, on such conditions as they in their discretion may think reasonable and proper.

"'*Resolved*, That Ira Young, professor of mathematics and natural philosophy, be requested to lecture and give such other instruction to the members of the senior and junior classes in chemistry and mineralogy, as said classes have heretofore received from the professor in chemistry and mineralogy; the said lectures and instructions to be delivered and given at such times as the said professor of mathematics, under the direction and with the advice of the faculty, may direct.

"'Whereas Professor Hale has heretofore filled the office of professor of chemistry and mineralogy, and the application of science to the arts, (which office is now abolished,) and in that office has had the care and custody of the cabinet of minerals belonging to this institution, therefore

"'*Resolved*, That the professor of mathematics and natural philosophy take the care and custody of the said cabinet, till the further order of this Board.

"'Attest,

"'MILLS OLCOTT, *Sec'ry.*'

"With these resolutions I received not a word of explanation, and since their receipt not a syllable has been said to me. The note of the president above given, and the bare copy of the resolutions, constitute, with my own brief note to Mr. Olcott, the whole of the intercourse which has taken place between yourselves or your agents, and me, upon this, to me, important matter. Your resolutions are as destitute of all courtesy, as a bill of indictment: and the commonest civility would have blushed to adopt such a mode of communicating the knowledge of them."

Professor Hale then shows at length that the arrangement, so disrespectful to himself in the manner of its performance, is in every point of view detrimental to the best interests of the college. Having thus disposed of the *ostensible*, Mr. Hale next lets us see the *real* cause of his unceremonious removal.

"Although it was unknown to me before your late 'act of conformity,' that you thought me negligent, I have learned recently from various quarters, that such an insinuation is now finding its way in a sort of under-current, through the community, and this is one circumstance, which compels me thus publicly to address you. I am not surprised at such things. Your act was a public act, and directed against an individual who has never endeavored to push himself very much into public notice; and the public will be very ready to suppose, what there are enough to insinuate, that there may have been some fault on his part.

"But to pass on—what have I done, for which I have neglected my college duties? According to the aforesaid stage-coach report, I have spent my time 'in promoting Episcopacy.' It is very true that I am an Episcopalian, and a clergyman, and have never been disposed to hide my character, though I fearlessly challenge any person to show, that I have ever acted in that character, either obtrusively or illiberally. It is true, I have held services, generally in my study, but for two or three years, during the medical lecture term, in my lecture-room—on Sunday evenings, for the benefit of my own family, and the few Episcopalians in the town and college, and such others as might choose to attend. Was this wrong? There have always been a few Episcopalians in the neighborhood of the college, ever since I have been connected with it, and a few students in college, who were the sons of Episcopalian parents. At this time, there are five or six communicants of the Episcopal church among the citizens of this place, who did not become such through my means, and there are four communicants of the Church in college, beside others, whose parents are Episcopalians. After these persons and myself had attended all day at the village meeting-house, the only place of worship near us, was it improper for me to hold quietly an evening service at which they might worship according to the manner which they find most fruitful to their edification, and which their judgment pronounces best?—It is true also, that I have occasionally preached in neighboring churches. But do you forget, that several of your academical professors preach, not occasionally but constantly, and are the regular ministers of neighboring parishes? How is it that clerical labor is compatible with their duties and not with mine?

"I have already hinted at the true cause of my removal. Indeed, gentlemen, your president told me beforehand very distinctly the reason of it. I do not mean to say, that he predicted it, or said any thing which led me to anticipate it,—but he said what now explains it. He came to my study early in the last winter, (I think it was in December,) on purpose to converse with me upon the subject of my Sunday evening services. He commenced by saying, that *the Trustees were uneasy at my holding these services;* but he referred this uneasiness not to any apprehension that by means of them I was neglecting my appropriate duties, but that I was doing an injury to the college, by alienating the feelings of many of its best friends, who were very much dissatisfied at seeing a division of religious influence here. These statements appeared to me extraordinary, and so I told him. He then went into an explanation of the matter. But a few months before he had visited the Congregational clergy of the State, at several of their Associations, for the special purpose of raising funds for the full support of a theological professor, and he remarked that he was received with a great degree of coldness, and that on account of the existence and influence of Episcopacy in the college. For his own part, he said, he thought little of it, but it was very unfavorably regarded by that very class of men upon whom the college most depended for its support. In reply to these and similar remarks, I told the president, that I had faithfully endeavored to promote the interests of the college, and so long as I remained a professor in it, should consider myself sacredly bound to do nothing to its detriment—that my religious services had been held in so quiet and unobtrusive a manner, that no one could justly take offence at them—and that so far from being of disservice to the college, I was persuaded, and was confirmed in my opinion by the remarks of many judicious men, that they were useful to its interests, by giving a practical refutation of the charges of bigotry and exclusiveness which had been so long and effectively urged against it. But however that might be, I told him, in conclusion, that to avoid offence as far as possible, I would henceforth hold my services in no more public place than my own house. To this I supposed that no objection could be made, and if there should, I could go no further, for I would not entirely surrender my rights of conscience.

"Permit me here briefly to state the course which I have pursued, and which has made me the object of such apprehension on the part of some of the friends of the college, and of such extraordinary legislation on yours.

"Four years ago last spring, my excellent friend Dr. Oliver and myself commenced a Sunday evening service at my house. We were Episcopalians, and thirsted for the worship of the Church, which, however, a strong desire to give no offence had, up to that time, prevented us from meeting to use. At the time we commenced, no one was present save Dr. Oliver and one of his sons, a young gentleman, then residing in town, who had been brought up in the Episcopal Church, and the members of my own family. After a few weeks the existence of such a service became known, and a few individuals asked leave to attend, which was of course granted. But the course adopted at the outset, I have closely followed since. I have invited none to attend our service. I have carefully refrained from making conversation with students upon the subject of Episcopacy, unless introduced by themselves, and I have never meddled with it in my sermons.—Repeatedly have students come to my study to converse upon personal religion, but never have I abused the opportunity to insinuate Episcopacy. Many religious young men, whom I have highly esteemed, have come regularly to my services, whose views in regard to Episcopacy I know not to this day, because, by never proposing the subject themselves, they have never given me occasion to know them. When, however, students have come to me to ask information upon the subject, I have frankly given it. Have I been wrong in so doing? Has it been wrong for them to ask information? Must there be on the college plain but one mode of religious faith and worship?

"If your college is not sectarian, and by the charter it has no right to be—it was as much within the sphere of my duty to labor occasionally as an Episcopal clergyman, as for your academical professors to labor as Congregational clergymen. And I very much doubt, whether they have been as reserved in regard to points of difference in ecclesiastical matters as I have.

"Have my religious services been prejudicial to the interests of the college? It has been your wish, as I suppose, that the animosities which have prevailed against your college should be done away, and that it might receive the patronage of the whole State. In Nov. 1828, the most efficient officer of the college wrote thus in a communication in the New-Hampshire Statesman. "To the cry of illiberality and intolerance, be it now, or should it be raised among you, little credit is probably due. Who are the present faculty, as they stand in the catalogue? Two of them, if I mistake not, are Episcopalians, and one of them in orders." This remark was noticed, and the fact has had its proper influence. For several years the cry of intolerance has been, so far as I have seen, in a great measure abandoned, and the college was gradually gaining the confidence of the whole State. I wish to claim no credit for this result; but that, since 1828, the college has been constantly gaining in public confidence, the annual catalogues will show.

The charter of the college forbids the exclusion "of any person of whatever religious denomination, from free and equal advantage of education, or from any of the liberties and privileges or immunities of said college, on account of his or their speculative sentiments in religion, and of his or their being of a religious profession, different from the said Trustees of said Dartmouth college." There is no other college in the State, and this college has no pretence of authority or right to place itself, or endeavor to support itself, on sectarian grounds. And I had fondly hoped, that this was not the age or country for religious intolerance to flourish. I know the power of party spirit, and that it exists or may be excited in religious, as well as in other matters, but you certainly must limit your influence and success, by throwing yourselves upon any party for support.

In conclusion, gentlemen, I must express my sincere regret, at being compelled thus publicly to address you. It is at variance with my habits and feelings, to expose myself to this sort of notoriety,—but you leave me no choice. You have injured me, and have offered me neither apology nor explanation. You have placed me before the public in a position which exposes me to unjust and unfavorable suspicions, and have thus imposed upon me a new business—the defence of my reputation.

I have the honor to be, gentlemen,

Your most obedient servant,

BENJ. HALE.

Hanover, October 27, 1835.

CONNECTICUT CONVENTION.

WE have looked over the Journal of this Convention with more than usual interest. There are four subjects which are made especially prominent. 1. The present state of religion in the Diocese. 2. The application of the missionary principle as lately recognised by the General Convention. 3. Washington College and Cheshire Academy. 4. The Society for the Promotion of Christian Knowledge.

PRESENT STATE OF PIETY.

As throwing light on the present state of religion in the Diocese, we give the abstract of Bishop Brownell's address:

"The Rt. Rev. Bishop Brownell reports that he has attended a meeting of the General Convention, and the annual meeting of the Trustees of the General Theological Seminary, and the examinations and commencement of that institution; that he officiated during the last winter in New-Orleans, and confirmed in that parish thirty-eight persons: that he attended the Annual Convention of the Diocese of Alabama—consecrated a new church, and confirmed seven persons at Tuscaloosa, and seventeen at Mobile: that he visited the Diocese of Mississippi, and was present at its Annual Convention; and that he attended the Convention of Delegates from the three south-western States, in the City of New-Orleans: that there are in the Diocese of Connecticut, twenty-one candidates for Orders: that ten deacons and six priests have been ordained: that letters dimissory have been granted to five presbyters and two deacons, and that four presbyters have been admitted into ecclesiastical connection with the Diocese: that two of the clergy have died: that three new churches have been consecrated, and that four are nearly ready for consecration: and that he has confirmed in twenty-five parishes, two hundred and thirty-three persons."

We might also refer to the parochial reports, which are generally interesting, and indicate an increasing zeal in the temporal and spiritual prosperity of the Church. We regret that an exception is to be made in regard to the church at Stratford, whose Rector, the Rev. Mr. Shephard, "has not the happiness to report the conversion of any souls, nor any special attention, at present, among his people to the all-important subject of religion."

The reflections of Bishop Brownell himself, on a review of the parochial reports, are highly gratifying.

"From this brief statement, and from the parochial reports which I shall shortly be able to lay before you, may be formed a tolerably just estimate of the condition of the Diocese. To my own mind the view is highly encouraging. If we witness less of religious animation and zeal than we could desire, yet we have great reason to bless GOD for the distinguished peace and union, and for the measure of spiritual prosperity which we enjoy. We have been defended from the sins of heresy and schism. The number and strength of our parishes, and the proportion of communicants are gradually increasing. And the increase of Christian liberality is evinced by the augmentation of our missionary and other charitable contributions. Our clergy are most happily united in feelings, in sentiment, and in action. In my visitations, I have the satisfaction of seeing them pursuing their unostentatious and self-denying labors, each in his appropriate field, with diligence and faithfulness; and of finding them, when assembled together, all animated with the same desire of diffusing the blessings of the Gospel, and the institutions of the Church; not only throughout their own cures, but, as far as in them lies, of extending them to the destitute portions of our own State and country, and to all those nations in heathen lands which are now perishing for lack of knowledge."

APPLICATION OF THE MISSIONARY PRINCIPLE.

Having described the change effected at the last General Convention, in the Constitution of the Domestic and Foreign Missionary Society, the Bishop thus excellently illustrates the moral benefits which would result from the adoption of the principle "*that the Church, as such, is one great missionary society, and that every person who is admitted within its pale by baptism, becomes by that act a member of the Missionary Society, in the highest sense of the term.*" We commend the extract to the special attention of the reader:

"My brethren,—I know not that the great principle recognised by the General Convention, has been thus publicly avowed and practised on, since the early ages of Christianity; but I devoutly pray that it may be sustained, and carried into practical operation, in every portion of our Church; and I earnestly hope that this Convention will not separate without devising some plan for its practical application in the Diocese of Connecticut. I have the fullest conviction that such a provision would prove eminently auspicious to the spiritual welfare of the Church, and the high interests of religion. To say nothing of its beneficial influence in carrying the light and the blessings of the Gospel to our destitute brethren, I am confident that it will produce the most salutary effect on the hearts of Christians themselves. The appropriation of a small sum weekly, or monthly, or quarterly, as the case may be, and upon such a principle, is calculated to remind them of their covenant relationship to the great Head of the Church, and of the duties which they owe to him, as well as to their fellow-men. And the bestowment of such sums through the agency of their offspring admonishes them of the Christian character of their children, and incites them to rear those children "in the nurture and admonition of the LORD." Upon the minds of children themselves, such contributions for the dissemination of the Gospel, made upon the consideration of their own Christian membership, cannot fail to be highly beneficial, and must prove an important auxiliary in conducting their religious education. Nothing could more effectually impress upon their minds the important truth, that when the waters of baptism were sprinkled on their heads they were constituted members of CHRIST and children of GOD, and that they are amenable to all the duties which pertain to the Christian state. The sacrament of the Lord's Supper was instituted "for the continual remembrance of the sacrifice of the death of CHRIST," and its benefits to communicants are showed forth by the visible symbols of bread broken, and wine poured out. The contribution of money for the promulgation of the Gospel, on the ground of their baptismal character, may be made a no less striking symbol to children of all their Christian relations. The Church has made excellent provision for the religious nurture of her children; but I sadly fear that the course of discipline which she prescribes has been too much neglected. Perhaps the error may proceed, in some degree, from the effect of that popular prejudice which has prevailed around us, of relying more upon some religious excitement for the conversion of children, than upon the efficacy of a Christian education. But, however this may be, the course of our duty is plain. We are to train up our children in the way in which they should walk. And to this end, we have pledged ourselves to teach them, so soon as they shall be able to learn what a solemn vow, promise and profession they made, through their sponsors, at their baptism: and we are to see that in all things they be virtuously brought up to lead a godly and a Christian life. I know of no measure more likely to be blessed to this end, than the engaging their hearty co-operation in the diffusion of that religion into whose faith they have been baptized."

And having thus dwelt on the results of the application of the principle, the Bishop proceeds to point out the best mode of applying it:

"A contribution of not less than *one cent per month* for every baptized child under fourteen years of age, and of not less than *five cents per month* for every baptized adult, would produce an aggregate amount of great efficiency in the dissemination of the Gospel, and the extension of the institutions of the Church. We would not preclude unbaptized persons from contributing to so good a work; and we know that there are many such persons who are ready and willing to engage in it. But with them it must be regarded as a voluntary benefaction, or a tribute of gratitude for the common blessings of the Gospel; while, with those who are baptized, it is a duty arising out of their covenant relationship, and from their province as the keepers and promulgators of the Christian faith. Perhaps the recognition of this distinction, which can be considered in nowise invidious, may have some tendency to admonish our unbaptized brethren of the great duty in which they are yet lacking, and to encourage reflections which may ultimately lead them to its performance."

WASHINGTON COLLEGE.

The Journal also contains the report of the Committee appointed at the last Convention to attend the public examination of Washington College. The report represents the college to be, in respect to its discipline and studies, and the moral and religious advantages of its pupils, in a flourishing condition. The number of its pupils, we believe, has increased, but is yet far from commensurate with its merits. The revival of Cheshire Academy could hardly fail of having a propitious influence on the college, and we are, therefore, pleased to see that the Rev. Drs. Croswell and Wheaton, and William McCrackan, Esq. have been appointed a committee to take into consideration the state of the academy. The resignation of the late principal, the Rev. Dr. Judd, is given in the Journal.

SOCIETY FOR PROMOTION OF CHRISTIAN KNOWLEDGE.

The last prominent subject is the Society for the Promotion of Christian Knowledge, a society of similar character to the Missionary Society of this Diocese. It is manifest that the interests of the Diocese of Connecticut demand that this Society should be pushed forward with a vigorous hand. The number of parishes actually organized in the State is 88; and doubtless there are many stations where parishes might be organized with favorable prospects. The whole number of clergy is reported to be seventy-one, but on looking over the list we find that the number engaged in parochial cures is less than fifty. It would seem, therefore, that twenty or five-and-twenty clergymen might be assigned to important stations if means of support could be provided. Bishop Brownell seems to be impressed with the necessity of more vigorous exertion, and points to the example of New-York, New-Jersey, Pennsylvania, Rhode-Island, and Massachusetts as worthy of imitation in Connecticut. We certainly would strongly recommend the Connecticut clergy to make their people feel the great results that would be realized from the Society for the Promotion of Christian Knowledge, if it were placed in a condition to enlarge its operations. We should be sincerely gratified to see such an evidence of the missionary spirit which is kindling more and more throughout the Diocese, and are happy to find the Bishop urging this point in particular, and the most judicious views of missionary duties in general.

"Brethren, it has afforded me unfeigned satisfaction to see the missionary spirit kindling and spreading from year to year, through every part of the Diocese; and it has been peculiarly gratifying to me to see the hearts of the clergy so thoroughly pervaded by this spirit. But I am constrained to say that I do not find my clerical brethren, generally, sufficiently alive to the importance of extending the institutions of the Church to the unoccupied portions of this Diocese. Perhaps I have not been sufficiently urgent on this point, and their minds have not been sufficiently called to the subject. Perhaps it is because the Society for the Promotion of Christian Knowledge, has not been so organized as to enlist their interest in its operations. But, whatever the cause may be, I must now beseech them to come up to the work with a spirit adequate to the urgency of the times. I might point to the noble example, in this respect, set by the clergy of the Diocese of Rhode-Island, and to the corresponding results. Similar efforts are now in a course of successful operation in the Diocese of Massachusetts. Indeed, the Dioceses of New-York, New-Jersey, and Pennsylvania have set the examples of missionary operations within their own borders, which put to shame our feeble efforts and meagre contributions.

"It is true, the field of missions is 'the world.' But we cannot reach the whole world at once. We must operate in the fields that are most accessible to us, and in the places where our labors will ultimately turn to the best account. By extending the Church in our own State, and in our own country, we increase our ability to carry the light and the blessings of the Gospel to the heathen nations. We may grieve at the slowness of our progress, and be impatient to leap from the means to the end. But both should be kept in view by the discreet Christian. Next to the salvation of our own souls, our great concern should certainly be to spread abroad the knowledge of the Gospel, and to assist in building up the Christian Church, as it was originally founded upon the apostles and prophets, JESUS CHRIST himself being the chief corner-stone. Whenever we are conscientiously engaged in this work, in whatever field it may be, we may rest assured that we are in the performance of our duty, and we may confidently look to the great Head of the Church for his blessing on our labors."

DOMESTIC MISSIONS.

"IT is known," says the editor of the Religious Telegraph, "that *religious apathy* is a prominent feature in the reports of most of the synods which have recently been in session. In their annual narratives of the state

of religion, they all speak of *lukewarmness*, and of the *declension* of vital, active piety. So cold and formal have many become in their religious services, that they appear almost satisfied to have things remain as they are. The moral picture sketched in most of these narratives is truly humiliating. The state of things presented is so deplorable, that many of the presbyteries and synods have appointed seasons for fasting, humiliation and prayer with a special reference to this subject."

As an efficacious means of restoring the former tone of piety, the Synod of Virginia, at a late meeting, adopted resolutions recommending special attention to the cause of Domestic Missions. "We have not space," says the same editor, "for remarks on the importance of this cause. Every one who will look over the feeble churches in Virginia, and over the wide districts of country in which many of the people have no regular ministry, may at once see, without argument, that the liberal support of Domestic Missions is indispensable to sustain and extend the institutions of the Gospel, in the form which members of the Presbyterian Church believe to be most scriptural and best adapted to promote the glory of God and the salvation of men."

We annex the resolutions in part, and would urge the example as an incitement to the vigorous support of our diocesan institutions, and of other missions in our borders:—

"*Resolved*, 1. In the view of this Synod, the subject of Domestic Missions, connected as it is with the support of pastors in our feeble churches, and the supply of our own destitute population with an evangelical, competent ministry; and connected too, as it obviously is, with the efficiency of all our operations for the spread of the Gospel, and the conversion of the world to God; is a subject of the first importance, and demands from our ministers and churches more attention, and more systematic and efficient effort than have yet been given to it."

And aga'n—

"We would earnestly and affectionately recommend to all our ministers and churches, to take into consideration the vast importance of more united and efficient efforts in connection with the Board and their general agent, in promoting the cause of Domestic Missions."

CHURCH IN MASSACHUSETTS.

The last number of the Christian Witness contains a part of Bishop Griswold's Address to the Diocesan Convention at Portsmouth. The following statement and suggestion in the Address appear to us especially worthy of notice:

The state of the Church in Massachusetts is very favorable to its prosperity and increase, in all respects, excepting the want of pious, devoted ministers, willing permanently to occupy the vacant stations. The greater part of those whom we rear up for the ministry, leave the Eastern Diocese. Their labors we know are wanted and are useful in other parts; but in my judgment, the importance of sustaining the Church in this Diocese, has not been duly considered. In New-England, if I mistake not, a larger number, in proportion to the population, become candidates for the ministry, than in any other part of the United States; and of course the more our churches are multiplied and sustained here, the more clergymen shall we have to officiate throughout our country. We find it difficult to induce our clergy to labor in our small country parishes; and this difficulty is increased by requiring of our candidates a longer time devoted to their preparatory studies. This evil might in some degree be remedied, by encouraging and bringing forward to the ministry those who appear to be so deeply pious and devoted to God in a religious life, as to be willing to labor where the Lord shall call them, and to seek first and chiefly his glory, and the salvation of themselves and others. In judging of this we may be deceived; but generally speaking, we do not, I fear, sufficiently consider that the most essential qualification for the ministry, is "an inward fear and worship of Almighty God; a love of religion, and a sensibility to its holy influence; a habit of devout affection, and a cultivation of those graces, which are called in the Scriptures the fruits of the Spirit."

WATER AT THE COMMUNION.

We have taken occasion more than once to advert to the case of a Mr. Parburt, of Comack, Long-Island, who has gained some notoriety by his advocating the substitution of water for wine at the Lord's Supper. It is no more than an act of justice to the Methodist denomination, to which it seems Mr. P. belongs, to state that his eccentric course has rendered him a proper subject of discipline. We make a brief extract from a letter of Mr. P. to the New-York Evangelist, complaining of a measure which most will approve:

At the New-York Annual Conference of the Methodist Society, held in this place,(Comack,) the 13th instant, after attending to other usual business, the examination of the characters of the clerical members of the body followed. My moral character was not impugned in the slightest degree; but the charge of infringing *discipline* in substituting water for wine in the Lord's Supper, was preferred against me and sustained. There were present nine lay delegates and four ministers. In sustaining the above charge, it was considered a mere matter of discipline by the whole body, and those opposing me, viz. W. M. Stilwell and Lewis Gordon, ministers, and Messrs. Demott, Walters, Pancoast, De Camp, Salters, and Berrian, lay delegates, being, as you perceive, but two more than a bare majority, explicitly stated they did not attempt to sustain the charge from Scripture. Immediately thereupon, the following resolutions were offered, seconded, and finally carried, by the same who sustained the charge, viz.

"*Resolved*, That this Conference view the substitution of water instead of wine at the Lord's Supper, as not only an innovation, but as destructive to the ordinance, and also a mockery to the command of our Lord, 'Do this in remembrance of me.'

"*Resolved*, That any minister belonging to this Conference who shall receive water himself, or offer it to any communicant instead of wine, at the celebration of the Lord's Supper, shall be deemed to have forfeited his standing amongst us, and shall be publicly disowned."

SUPERANNUATED CLERGY.

The duty of providing for clergymen who are disabled by sickness or age from attending to the duties of their profession has been frequently urged, though we are not aware that mesures have ever been taken among us for carrying such a plan into effect. The clergy live for the good of the people, and have a right to expect from them during life a comfortable support; and to see their subsistence rendered as little precarious as possible, must inspire them with greater gratitude and more earnest and unmixed devotion to the duties of their sacred office. The Methodists in the following arrangement, have shown themselves good and liberal economists.

"The 'Methodist Preachers' Aid Society of Baltimore' is an association of benevolent laymen, principally members of the Methodist Episcopal Church, who are united together to supply what has too long been a desideratum among us, an adequate support to our needy, superannuated preachers, their wives, widows, and children. Although this society has been in existence only a little upward of eight years, within that short period it has accumulated a vested capital of $14,500, having distributed from the proceeds thereof about $4000, and $825 during the present year. The affairs of this society are administered by 18 managers, nine of whom are chosen by the members of this institution, and the remaining nine by the Baltimore Annual Conference; the latter of whom has the privilege of nominating annually to the board the most suitable objects for the application of its revenue. The individuals qualified to receive assistance from this society are itinerant Methodist preachers, with their families, who have travelled twelve years in the connection, and seven years within the bounds of the Baltimore Annual Conference."

We regret to state that the Rev. William L. Johnson, of Jamaica, has been obliged to relinquish for a season his pastoral duties, and try the effect of a voyage to Europe on his health. Mr. Johnson's complaint is said to be bronchitis. He left in the last packet for Havre, with the prayers and best wishes of an attached parish, and many sincere friends.

Reed and Matheson's Travels.—We are very glad that this book seems to be appreciated as it deserves: such opinions as those expressed below will go far to neutralize its fallacious influence on the other side of the Atlantic. We concur entirely in the following strictures of the Christian Advocate and Journal.

"The fact is, that Dr. Reed has furnished, in this narrative, the greatest amount of evidence in proof of his own sectarian partiality which can be found in the same compass, in any work extant. He has wronged other denominations, particularly the Methodists; and, instead of those enlarged views which indicate a philanthropic disposition, he has furnished the most substantial proof of narrow-minded bigotry and selfish monopoly. Of this we shall give full evidence in our review of the volumes before us. In the mean time we may remark that a writer in the Protestant Episcopalian considers the work so full of errors that it is beneath his notice; while many others, of different denominations, have expressed their dissatisfaction in no mincing terms—castigations these most richly merited."

CALVARY CHURCH.

This church is to be erected on the Fourth Avenue, near Twenty-ninth-street. It was at first contemplated to build an edifice for temporary purposes, but the great wants of the district, combined with the prompt encouragement of a few zealous individuals, have determined the vestry to commence at once the erection of a permanent edifice. The Episcopalians of our city will not, we hope, withhold their aid from this "labor of love."

Outside Page.—The remarks on the taste for popular and extempore preaching are spirited but rather lenient. Dr. Coit's preface to the Apocrypha should be generally read.

TRIBUTE OF RESPECT.

We take great pleasure in mentioning the tribute of respect indicated by the following correspondence. The pitcher, which is a beautiful specimen of art, bears the following inscription: "To the Rev. W. M. Carmichael; from his friends at Rye and Mamaroneck, as a testimony of sincere regard and grateful acknowledgment for his faithful services while Rector of the churches there."

Rye, November 16th, 1835.

Rev. and Dear Sir,—Your friends here and at Mamaroneck, desirous of manifesting their regard for your private character, as well as their sense of the valuable services rendered by you while over us in the Lord, have caused to be prepared the accompanying pitcher; your acceptance of which we, in their name and behalf, respectfully solicit. We beg to add also the assurance of our firmest wishes for your health and happiness.

We are, Rev. and dear Sir,
With great esteem,
Your friends, &c.,
Samuel Purdy,
Monmouth Lyon,
Read Peck.

Rev. William M. Carmichael.

Hempstead, L. I. Nov. 25th, 1835.

Gentlemen,—Nothing could have gratified me more than the reception of this token of your regard. I shall ever look upon it as one of the choicest records of my life, and trust that it may be preserved, not only as a memento of many pleasant scenes, but also of the kind and affectionate manner in which you appreciate and remember my services while laboring among you. Be pleased to accept for yourselves individually, and present to those dear friends whom you represent, the expression of my sincere regard and continued solicitude for your temporal and spiritual welfare.

I remain, dear Brethren, as ever,
Your faithful and devoted servant,
Wm. M. Carmichael,
Rector St. George's Church, Hempstead, L. I.

To Messrs. Samuel Purdy, Monmouth Lyon, Read Peck, } *Committee.*

Surplice or no Surplice.—We commend the following query to the attention of Ardusiensis:

From my Study, 23d Nov. 1835.

Rev. and Dear Sir,—There is a lengthy article in your last Churchman respecting the use of the surplice, and its great antiquity in the Church services. Let me ask of the writer, whoever he may be, for my satisfaction and that of others, to examine and disprove, if it can be done, the assertion contained in Dr. Morse's chronological table respecting its introduction during the eighth century, being at that time a vestment peculiar to the pagan priests.

Dr. Morse's chronological table will be found at the end of his Geography.

If this assertion can be disproved, it will give great satisfaction to yours,

Clericus Diagregoriensis.

TO CORRESPONDENTS.

We have three poetical communications, the insertion of which we must decline.

"X." in our next.

GENERAL THEOLOGICAL SEMINARY NOTICE.

At a meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in Trinity Church, New-York, November 25, 1835, the following resolution was passed:

Resolved, "That this Board will meet on the second Wednesday in January next, at Trinity Church, in the City of New-York, at seven o'clock P. M., to act on the nomination made by Mr. Stuyvesant, to fill the 'St. Mark's Church in the Bowery' Professorship of Ecclesiastical History; and also to act on the several nominations to the Professorship of Pastoral Theology and Pulpit Eloquence, if in the mean time provision should be made for the support of that Professorship, and that the Secretary give notice thereof to the members of this Board."

Attest.
Henry Anthon, *Secretary.*

☞ The Editors of the Church periodicals are requested to give the above notice an insertion in their respective papers.

EPISCOPACY EXAMINED AND RE-EXAMINED.

The Agent of "The Protestant Episcopal Press" has now the pleasure to announce to the Episcopal Public that the appearance of the above-named long expected work, may be confidently looked for about the twentieth of December.

To enter into a minute explanation of the various causes which have prevented its earlier appearance, would be quite useless, as they could only be fully appreciated by those who are well acquainted with the thousand unexpected delays, hinderances and difficulties which sometimes occur in the execution of an important stereotype work.

NOTICE.

The Agent of "The Protestant Episcopal Press" hereby gives notice to such of the subscribers to "The Churchman" as are indebted to that journal, that their respective bills will be conveyed to them in the paper, as they are made out by the Book-keeper. Although the subscribers to "The Churchman" are generally prompt in their payments, yet in the course of five years, which have nearly elapsed since its commencement, there has accumulated a large amount of arrearages, the receipt of which would be very acceptable to the Proprietors, and would help to reimburse the disbursements on its account when the number of its subscribers was inadequate to its support

Nov. 19, 1835.

For the Churchman.

JOURNALS OF THE GENERAL CONVENTION.

The subscriber having received of the Secretary of the General Convention the Journals for the clergy of New-Jersey and the lay deputies, gives notice that he has deposited at the Protestant Episcopal Press, 46 Lumber-street, New-York, the Journals which are addressed to the following persons:—

Rev. Messrs. Zell, Warner, Davis, R. C. Moore, Kip, Holmes, Porter, Barry, Henderson, Jaques, Dunn, and Collett.

It is hoped that this disposition of the Journals will meet the approbation of the above-named gentlemen, and enable them to procure them without much delay.

John Croes.

Nov. 25, 1835.

For the Churchman.

ILLINOIS.

Letter from Bishop Doane.

I cordially approve the noble project of the Rt. Rev. Dr. Chase, for the establishment of a Protestant Church Missionary School in the Diocese of Illinois, and commend it to the patronage and prayers of the Churchmen of the Diocese of New-Jersey.

G. W. Doane,
Bishop of the Diocese of New-Jersey.
St. Mary's Parsonage, Burlington, Nov. 23, 1835.

ACKNOWLEDGMENT.

J. A Perry, St. Ann's Church, Brooklyn, by Rev. Dr. Cutler,	$100 00
From an unknown friend, enclosed to Floyd Smith, Esq.,	2 00

James C. Richmond, *Agent for Illinois.*

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:

Second Sunday in Advent, December 6, Trinity Church.

Fourth Sunday in Advent, December 20, St. Paul's Chapel.

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

Episcopal Acts, *by the Bishop of this Diocese.*—Tuesday, November 17, laid the corner-stone of Christ Church, Patterson, Putnam county. Morning prayer was previously read by the Rev. Alexander Frazer, the Missionary in charge of the parish, and a sermon adapted to the occasion preached by the Bishop, in the Presbyterian church. A procession, consisting of the Bishop, the Missionary in charge, the corporation of the parish, and others, then went to the site of a former church, erected about the year 1770, and several years since destroyed, where the corner-stone was laid; the address being delivered by Mr. Frazer.

Friday, 20, consecrated St. John's Church, Monticello, Sullivan county. The instrument of donation was read by the Rev. Edward K. Fowler, the Missionary in charge; and the sentence of consecration by the Rev. John Brown, of Newburgh, who also read morning prayer and the sermon preached by the Bishop.

In the afternoon, confirmed 9 in the same church.

Twenty-third Sunday after Trinity, November 22, instituted the Rev. Joseph F. Phillip's into the office of Rector of St. Luke's Church, Cattskill, Greene county. Morning prayer was read by the Rev. Joseph Prentiss, of Athens, late Rector of the parish, assisted by the Rev. Moses Burt, of Cairo, who read the lessons, and the sermon preached by the Bishop. The Rev. John F. Messenger, of Walton, was also present.

In the afternoon, confirmed 17 in the same church.

Tuesday, 24, consecrated St. John's Church, Kingston, Ulster county. The instrument of donation was read by the Rev. John Dowdney, jun., the Missionary in charge of the parish, and the sentence of consecration by the Rev. Reuben Sherwood, of Hyde Park, who read the morning prayer, assisted by the Rev. Joseph F. Phillip's, of Cattskill, who read the lessons; and the sermon preached by the Bishop.

In the afternoon, confirmed 9 in the same church.

The Rev. Frederick W. Hatch, of the Diocese of Maryland, and the Rev. Charles W. Bradley, of the Diocese of Connecticut, have removed, by letters of dismission, into this Diocese. Mr. Hatch has been chosen Rector of the newly incorporated St. Paul's Church, Poughkeepsie, Dutchess county; and Mr. Bradley, of St. Stephen's Church, New Hartford, Oneida county.

Consecrations of Churches by Bishop Brownell.—October 16, consecrated Christ Church, Bristol: 22d, St. Peter's Church, Oxford: 26, St. Thomas' Church, Danbury.

Ordination and Confirmation.—At Trinity Church, New-Haven, Connecticut, Friday, the 20th inst. Edward Ingersoll, Rector of St. Andrew's Church, Meriden; and Lorenzo T. Bennett, Assistant Minister, Trinity Parish, New-Haven, were admitted by the Right Rev. Bishop Brownell, to the holy order of Priests. At the same time, twenty-seven persons received confirmation.

Clerical Changes.—The Rev. C. W. Bradley, late Rector of St. John's Church, North-Haven, Connecticut, has accepted the charge of St. Stephen's Parish, New-Hartford, Oneida county, New-York.

From the Gambier Observer.

Ohio Convention.—The Annual Convention of the Episcopal Church in this Diocese, held its first session in June last, in Cincinnati; but on account of the Bishop's absence, after the transaction of some unimportant business, adjourned to meet again on the 28th of last month in the same place. Having just returned from this adjourned meeting, we would briefly state to our readers a portion of what was done on the occasion. The religious exercises were as follows:

On the evening previous to the meeting of the Convention a confirmation was held by Bishop McIlvaine in St. Paul's Church, the sermon by Bishop Smith, of Kentucky. On the next morning Christ Church was consecrated with the usual solemnities, and a Convention sermon was preached by Rev. Mr. Boyden, of Cleveland. In the same church, on the evening of this day, a confirmation was held and a sermon preached by Bishop McIlvaine. At both of these confirmations, addresses to the candidates, while gathered round the altar, were made by the Bishop of this Diocese. On Saturday, after morning prayer, a sermon was delivered by Rev. Mr. Smallwood, of Zanesville, and in the evening there was a meeting for prayer and exhortation held in the vestry-room in the basement of the church. The exercises were conducted by Bishops Smith and McIlvaine. Ministerial responsibility was the chief subject of remark. Much truth was most impressively delivered. Never have we attended a meeting of more solemnity. Every heart seemed to be touched. God grant the impression may abide! Next morning, Sunday, there was held a prayer meeting in the same place, conducted by Bishop Smith. We were not able to attend. The forenoon of the same day was occupied with an ordination, at which Messrs. Bledsoe, Bronson and Edwards were admtited Deacons; and in the afternoon a sermon was delivered by Bishop Smith. In the evening a missionary and education meeting was held, and addresses delivered by the two Bishops present, and by the Rectors of the two Episcopal churches in the city. The results, so creditable to the liberality of Cincinnati, we give below. The whole of Monday was occupied with Convention business, except the evening, when we had service, and a sermon by Rev. Mr. Preston, of Columbus. Next day, about noon, the Convention adjourned, to meet in Cleveland on the second Thursday of September, 1836.

Of the proceedings of the Convention we cannot now speak, except it be to state that they were conducted in the best spirit, and will result, we trust, in good. A new constitution and new canons were adopted with great unanimity. Free discussion had its proper effect of bringing us to coincide. The Bishop's address was full of interesting and important matter, which we hope soon to spread upon our pages. The parochial reports evinced the growing prosperity of our Church.

In a word, we never attended a convention any where in which matters were more happily conducted, or more harmony and love prevailed. This, we believe, is the general sentiment of the clergy and laity who were present, and much of it, no doubt, is due to the extreme kindness and hospitality of the Episcopalians of Cincinnati.

Missions in Ohio, and Education for the Ministry.—A meeting for the promotion of these objects was held in Cincinnati during the session of the Convention on Sunday evening, the 1st instant. The meeting was held in the large and beautiful edifice recently completed, and on a previous occasion consecrated by the name of Christ Church. The church was full, the congregation of St. Paul's having been invited to attend and participate in the interesting exercises. After Divine service Bishop Smith, of Kentucky, addressed the congregation. He dwelt principally upon the importance of having a well-educated ministry in the West, upon the great destitution of such, and the difficulty, or rather impossibility, of obtaining them from the East. He spoke particularly of the advantage of having the ministry educated among the people where they expect to labor, and showed how much more useful an acquaintance with their habits and customs, and modes of thought and feeling would make them. He stated what he had aimed to do in his own Diocese, and adduced the example of Episcopalians in Louisville, in having a few days before subscribed twelve scholarships of seventy-five dollars each in the Theological Seminary at Lexington, as worthy of imitation in Ohio. Bishop McIlvaine followed in remarks upon the general subject of the missionary work, as that to which every Christain is called by his baptismal engagements. He assumed the strong ground that contributing to this cause is no longer optional with such, that in the vows of this ordinance they consecrated themselves and their possessions to the Master's service in the great work of making known the Gospel, and thereby saving the souls of men. A contribution was taken up, amounting to 135 00 dollars, for diocesan missions, and twenty scholarships, of seventy-five dollars each, were subscribed; upward of twelve of which were subscribed by citizens of Cincinnati.

This result is very gratifying, as it will enable the Committee on the subject of education for the ministry to extend assistance far beyond their previous hopes. Sixteen students in our college and seminary are already aided in this way, and we understand it is now the determination of the Committee to reject no applications for aid, coming from those who possess the requisite qualifications of piety and talent, and are in indigent circumstances.

Applications for aid should be addressed to the *Rev. Joseph Muenscher, Gambier*, Secretary of the Education Committee.—*Gambier Observer.*

Lutherans in the West.—A convention of Lutheran ministers was held October 4, in Louisville, at which five ministers were present from Kentucky, Tennessee, and Indiana, and a new synod was organized.

The question being asked Synod, whether are congregations belonging to different synods free[?] it was

5th. *Resolved*, That we recognize all our Evangelical Lutheran churches in the United States as free and independent.

Upon the above resolution, a considerable discussion ensued, all in the spirit of love, with the utmost harmony, when the following resolution was introduced and passed unanimously:

6. *Resolved*, That it be recommended to the churches under our own care, which have not yet adopted rules and regulations for their government and discipline, to adopt such rules as they may think best suited to their condition, as soon as practicable.

7. *Resolved*, That Rev. Messrs. Lehmanowsk and Rizer be appointed to travel through the States of Indiana and Illinois, to ascertain the actual condition of the Lutheran Church in those States, and to make report of their labors to this synod at the next meeting. And they are hereby authorized to make collections on their way, as this synod is not responsible for any expense incurred.—*New-York Evangelist.*

At the Episcopal Convention in Cincinnati, says the Cincinnati Journal, twenty scholarships (or $1500) was subscribed for the purpose of aiding in the education of poor and pious young men for the ministry. This is a noble example.

Churches in Massachusetts.—In this small State, (small in extent of territory when compared with several others,) there are 329 orthodox Congregational churches, embracing about 47,000 members. To supply them with the preaching of the Gospel there are 286 pastors. The number of ministers without charge is not given.—*Ibid.*

Churches in Connecticut.—By the minutes of the last General Association, it appears that there are 226 Congregational churches in Connecticut, containing 31,696 members. To supply these churches there are 196 settled ministers or pastors; and 48 ministers, including the professors of several literary institutions, who have no pastoral charge.—*Ibid.*

Death of Ministers.—The Quarterly Register for this month, reports the deaths of twenty-two ministers of the Gospel, including four theological students, during the last quarter. Of this number 6 were of the Presbyterian Church, 4 Congregational, and 6 of the Episcopal Methodist Church.—*Southern Religious Telegraph.*

Ordinations and Installations.—The Quarterly Register reports 105, for the last quarter 66 ordinations, and 37 installations. Of these 25 were in the Presbyterian Church, 30 in the Congregational, and 37 in the Episcopal Church.—*Ibid.*

The Gambier Observer, which has recently entered upon its sixth volume, has assumed the folio form, as best adapted to a religious newspaper. We wish it the extensive circulation which it deserves, as its influence, wherever felt, must be of the most salutary character.

"*The Spirit of Missions.*"—This is the title of the Missionary paper which the Committee of the Board of Missions have determined to publish in the City of New-York, under the editorial supervision of the *Rev. Wm. R. Whittingham.* It is to be a monthly 8vo. of 16 pages, neatly printed, at $1 per annum, payable in advance. It is the vehicle through which the official documents of the Committees and their officers are to be made public; in other respects the editor is individually responsible for its character. It will also furnish a record of the missionary transactions of the Church of England.—*Southern Churchman.*

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

1835.	
Nov. 24. By the hands of Robert Graeie,	
From Henry Cary,	$6 00
Anson Blake,	3 00
Martin Hoffman,	3 00
John Delafield,	3 00
Dr. McVickar,	3 00
Thomas Amory,	3 00
A Lady of St. Thomas' Church,	3 00
A Gentleman, do. do.	2 00
From three subscribers,	3 00
	29 00

Thomas Browning, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

FOREIGN MISSIONS.

Since the last public acknowledgment the Committee have received by the hands of M. F. Wing, Esq.,

From D. Camp, Hamilton, Ohio,	$5 00
From Orange Clark, Columbia, Ohio,	1 00
And by the hands of the Rev. W. H. Barnewall, Rector of St. Peter's Church, Charleston, S. C., "being a sum appropriated by the St. Peter's Working Society for the China Mission,"	170 00
	$176 00

Henry Cary, *Treasurer.*

Nov. 25, 1835.

GENERAL MISSIONARY SOCIETY.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following donations and contributions, since his report of the 17th instant.

Subscriptions at the Church of the Ascension, 25th October: William Currie, $50 00—William Bard, 10 00—Mr. and Mrs. McDonald, 4 00—F. S. Winton, 5 00—Thomas Hall, 3 00,	$72 00
J. A. Ferry, Esq., for Green Bay, 100 00—and for Western Missions, 100 00,	200 00
B. H., by a gentleman in Philadelphia, for general purposes,	10 00
A Lady of Waterbury, Conn., by N. C. Sanford,	5 00
Young Men's Auxiliary Education and Missionary Society for outfit of Rev. Samuel Davis, Missionary among the Oneidas at Duck Creek,	75 00
The following contributions in Philadelphia, in Nov., for the especial use of Dr. Kemper's Mission—Ladies' Missionary Association of Christ Church, for the support of a Missionary,	200 00
Mr. Ashhurst, 100 00—Mrs. Markoe, 25 00—Anonymous, 2 00—Miss McCall, 20 00,	147 00
Ladies of St. Peter's Church, by Dr. Meade, 140 50 Miss Donaldson, 10 00,	150 50
Collection in St. Stephen's Church, cash in boxes, 347 50—Ann Cowpland, by Dr. Mead, 5 00—J. R. Brinkle, 5 00—Joshua Cowpland, 5 00—William Musgrave, 10 00—P. H. Nicklin, 20 00—W. Kirkham, 20 00—Cash by Dr. Ducachet, 5 00—do. by the same, 5 00—do. by the same, Edward Coleman, 50 00,	472 50
John Miller, jun., by Mr. James, Christ Church,	15 00
Peter Williamson, per Dr. Mead,	10 00
Doubloon from M. M., a widow's mite, per Dr. Mead,	16 35
St. James' Church, per Rev. Henry J. Morton,	300 00
From a Lady of St Peter's Church, by John Welch, jun., for the same purpose,	5 00
	$1678 35

James Swords, *Treasurer.*

November 25, 1835.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

1835.	
Nov. 21. From a collection made in St. John's Church, Yonkers, per Rev. A. H. Crosby, by the hands of Floyd Smith,	$12 00
23. From the Protestant Episcopal Bible and Prayer-book Society, Providence, per J. H. Carpenter, their Secretary, by the hands of C. N. S. Rowland,	10 00
24. From two subscribers,	4 00
	26 00

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

LIBRARY OF THEOLOGICAL SEMINARY.

Archbishop Tillotson's Works, 3 vols. folio, from Rev. U. M. Wheeler, Alumnus of the Seminary.

On part of Committee,
John McVickar.

CITY MISSION SOCIETY.

The subscriber gratefully acknowledges the receipt of the following books, for the use of the Parish Library of the third Mission Church:

From two young Ladies,—Sermons to Children, 2 vols.—Walk about Zion, 1 vol.—Onderdonk's Essay on Regeneration, 1 vol.

From Mr. P.,—Sumner's Exposition of St. Matthew, 1 vol.—Porteus' Apology, 1 vol.

E. B. Kellogg, 401 Hudson-street.

Nov. 26, 1836.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

The subscriber, as Treasurer of the Missionary Association of the General Theological Seminary, acknowledges the receipt of the following donations to the Library, viz:—

From a Friend of the Association,—
Drake's Book of the Indians, 1 vol. 8vo.
Drake's Indian Biography.
Smith and Dwight's Researches in Armenia.
Life of Black Hawk.
Jewett's Christian Researches.
Hunter's Narrative.
Marbois' History of Louisiana.

Wm. Bliss Ashley.

Nov. 25, 1835.

CALVARY CHURCH.

The Vestry of *Calvary Church* gratefully acknowledge the following sums for the erection of their edifice, to be located on the Fourth Avenue, near 29th-street:—

Samuel B. Ruggles, Esq.,	$100 00
Isaac Lawrence, Esq.,	50 00
Rev. Professor McVickar,	50 00
Alexander Hamilton, Esq.,	25 00
A Member of Ascension Church,	5 00
A Friend to the cause,	5 00
Cash,	5 00
A widow's mite,	0 50
	$240 50

Subscriptions may be left with Professor McVickar, Columbia College, or with Dr. S. D. Fitch, No. 760 Broadway.

Nov 25, 1835.

A CARD.

The undersigned, in behalf of himself and his parishioners, gratefully acknowledges the receipt, by mail, of $200, from "An Episcopalian," for the purpose of contributing toward the erection of a chapel at Far-Rockaway; and expresses his earnest desire, that the unknown and benevolent donor may feel himself amply rewarded, if he should ever be permitted to spend a few summer Sabbaths there, to worship in a sanctuary so greatly needed by its numerous visiters, and so kindly, as well as so delicately aided by his generous gift.

W. M. Carmichael,
Rector of St. George's Church, Hempstead, L. I.

P. S. Mr. C. begs leave to say, that he will be happy to receive any contributions to this benevolent object, which any individuals may choose to send.

November 25, 1835.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 26th, from the following persons, viz.

Rev Jesse Pound—Rev. Titus Strong—Rev. William Shelton—Rev. A. C Treadway—Rev. Dr. Anthon—Rev. Henry Gregory—Rev. J. L. Clark—Rev. Ralph Willetson—Rev. David Brown—Rev. A. H. Crosby—Rev. P. A. Proal—J. G. Jermain—Ebenezer Platt—William C. Parsons—Andrew Napier—Robert Graffan—Robert Hare—Postmaster, Hudson—Postmaster, Natchez—Postmaster, Guilford, Chenango county.

Received by the Gen. Prot. Episc. S. S. Union.

S. G. Todd—Richard Davis, London—Miss Jane Staunton—Rev. Charles Luck—Joseph Perry—Floyd Smith—John C. Pechin.

A Gentleman attached to the Episcopal Church, and a graduate of a New-England college, is desirous of devoting two or three hours daily to instruction in a private family.—Inquire at the Press.

Nov. 19, 1835. 44—2w.

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

CHURCHMAN'S ALMANAC FOR 1836.

There remain on hand a few hundred copies of the above work, for sale at the Protestant Episcopal Press.

Nov. 19, 1835.

THE CANONS

of the General Convention of 1832 and 1835, done up together, for sale at the "Protestant Episcopal Press," for the benefit of the Convention, at *twenty-five cents* per copy. A liberal deduction will be made to the trade, both in and out of the city who may order them.

Nov. 19, 1835.

KEEPSAKE.

The Christian Keepsake and Missionary Annual for 1836. Edited by the Rev. William Ellis, London, for sale at the Protestant Episcopal Press.

Nov. 19, 1835.

BISHOP HOBART'S EDITION OF MANT & D'OYLY FAMILY BIBLE.

Copies of this valuable Commentary on the Holy Scriptures are constantly for sale at the office of the Protestant Episcopal Press.

In addition to the recommendations which this work has received from the Bishops of the Church of England, and of the Protestant Episcopal Church in this country, the following notice of it is offered to the public. It is taken from the Rev Thomas Hartwell Horne's invaluable Introduction to the Critical study and knowledge of the Scriptures, Vol. 2, page 756—"On the fundamental articles of Christian verity—the Deity and Atonement of Jesus Christ, and the personality and offices of the Holy Spirit—this work may be pronounced to be a library of Divinity."

Nov. 19, 1835.

For the Churchman.

Twenty-second Sunday after Trinity.

Then the king went to his palace, and passed the night fasting . . . . and his sleep went from him.
My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me. Dan. vi. 18, 23.

There was silence through the walls
Of that lofty palace home,
In its gorgeous festal halls;
'Neath its fairly lighted dome.

And the harp's rich sounds were hush'd:
And the kingly banquet lay,
Where the perfumed fountains gush'd;
But the revellers, where were they?

There was silence in the cave,
In the lion's fearful lair;
But not like the stilly grave,—
For the Spirit of God was there.

'T was a calm that might be felt,
Though man its power can't tell:
He only that oft in prayer hath knelt,
Knows its soothing influence well.

There was misery in the soul
Of Babylon's haughty king;
The hours along full heavily roll;
Night flies with a weary wing.

And strange are the forms he sees,
And strange the sounds in his ear;
A fearful howl is heard in the breeze,—
And he shuts his eyes in fear.

There was peace in the pious breast
Of Israel's prophet seer,
As he sunk 'mid those furious beasts to his rest,
For he knew that his God was near;

That his arm was over him then,
As he knelt at that midnight hour,
And calm was his prayer in that darksome den,
As in Babylon's fairest bower.

What though no lamps around,
Their misty radiance shed;
Though no music's lulling sound
Stole round the prophet's bed!

The presence of God was his light,
His music was prayer's low tone:
And the prophet's rest was sweeter that night,
Than the king's of Babylon. G. W.

New-York, Nov. 16, 1835.

We have been much gratified by the attempt of Dr. Coit to bring the Apocrypha into more general favor. The following is the preface to the edition which he has lately published; and we hope the perusal of it will lead to a more general appreciation of the editor's labor, and of the learning with which he has performed it.

THE EDITOR'S PREFACE.

It will be perceived that the system respecting paragraphs and parallelisms, attempted in the Bible lately issued from the press in Cambridge, has been followed in this new edition of the Apocrypha. It is believed that it may be more of a novelty here, than in the writings canonical with Protestants generally, as the editor has not ascertained that parallelisms (at least) have ever appeared in any English version of the Apocryphal Books.

Of course these parallelisms were to be made mostly without any assistance or authority, unless such an edition of the Septuagint as Breitinger's may be considered one: where, *e.g.* in the book of Ecclesiasticus, there is a partial display of them.[a]

The Apocrypha, if written by Hebrews, is not now found in Hebrew,[b] and in consequence, though it be tinctured with Hebrew idiom, it could not be so easy to determine its parallelisms, or approximations to them, as if it were composed in the tongue to which they peculiarly and eminently belong. In many places (the Books of the Maccabees are striking examples) the style is such a mixture of pure prose and of approaches to the parallels of Hebrew poetry, that one is at a loss to know to what system he shall adhere. The result probably is, that the editor, in the fancies of others, as well or better qualified to judge than himself, has done what he ought not to have done, and left undone what he ought to have done. He can only say that it has been his endeavor to consult the interests of the plain English reader, and to make his parallelisms serve, as far as possible, toward a simple and luminous exhibition of the sentiments of the text.

He trusts that a defence of an *attempt*—though not often a successful one—of an *attempt* to introduce parallelisms into the Apocrypha can hardly be necessary, after the able effort of Bishop Jebb, in his 'Sacred Literature,' to show how the genius of Hebrew poetry so pervades the dialect of the New Testament, that even there are to be found *disjecta membra poetæ*.

As to the *value* of the Apocrypha:—it is a subject on which much might be written for the theologian and the philologist—for the man of taste, the moralist, and the lover of devotion—for the admirer of romance, history, philosophy, and politics.

The theologian should never forget, that most of the Apocrypha is actually canonical Scripture, among the *larger* portion of 'those who profess and call themselves Christians.' The Latin Church, in submission to the decrees of the Council of Trent, receives all of it as authoritative, the Prayer of Manasses and the Books of Esdras excepted.[c] The Greek Church, according to Dr. Gray, (the late Bishop of Bristol,) has not generally admitted the Apocrypha into her canon; although some of the Greek fathers have cited portions of it with reverence; one of the Western Councils[d] favored it; and one, if not more, of its books is, or has been read by this Church in her public services.[e] The Church of England, in her sixth Article, while careful to disavow the authority of the Apocrypha on points of *doctrine*, still, in the language of Jerome, acknowledges that she reads it, for example of life, and instruction in manners.[f] The Reformed Dutch Church, according to the Belgic Confession, authorizes the use of the Apocrypha for lessons in public worship; and it is believed the same permission continues in that respectable Christian body on this side of the Atlantic. The Latin Church finds in it a precedent to sanction one of her distinctive peculiarities, prayer for the dead;[g] and perhaps another, to sanction the invocation of saints.[h] Protestants, who very justly disclaim all deference for naked dictation, ought surely to know any authority, on which these practices may be founded, and to hear with candor, any arguments which can palliate, if they do not defend them. It also behooves a theologian to remember, that the words 'Jesus,' and 'Christ,' and the phrase 'Son of God,' are not unknown on the pages of the Apocrypha.[i] And he should carefully understand, how any of its passages illustrate the opinions of their times, respecting the origin of evil;[j] the discursiveness and limits of reason;[k] the immortal existence and perpetual vitality of the soul;[l] the resurrection of the body;[m] the final judgment;[n] the number of the saved;[o] the happiness of the righteous;[p] and the misery of the wicked.[q] Of the use which has been made of a passage in the Book of Wisdom,[r] in relation to the character of the Eternal *Logos*, no Trinitarian divine should be wittingly uninformed. In fine, to employ the language of Archbishop Laurence, 'Writings of this character, [apocrypha,] whatever may or may not be their claims to inspiration, at least are of considerable utility, where they indicate the theological opinions of the periods at which they were composed.'[s]

The philologist might be gainfully familiar with many words and phrases to which the Apocrypha will give a clue. He may glean much (since *usus et jus et norma loquendi*) from contemporaneous usages of such words as 'paradise,'[t] and 'hell,'[u] and many others, to which Cruden will easily furnish references; and if he know that such a word as 'propitiation,' is yet the theme of unsettled controversy, he will be glad to find any other, whose similarity will advance its explanation.[v] Specimens of coincidence with the imagery of the New Testament, are also by no means unworthy his attention.[w]

The man of taste, the moralist, and the lover of devotion, can never be indifferent to such exquisite parables as those in the fourth chapter of Second Esdras; or to such descriptions of truth;[x] of wisdom, and wise men;[y] of the works of God;[z] of death;[a] and of the terrors and certainty of retribution;[b] as those below referred to:—never, to such an apt portraiture of human nature, human interests, human relations, and human duties, as the chapters of the Son of Sirach; to such 'a prayer of rejoicing,' as that of Tobit;[c] or to so lofty and magnificent an anthem, as 'The Song of the Three Holy Children.' No person of this description is there but must have his ear and his mind gratified, by such admirable and glowing eulogies as those in Ecclesiasticus, from the forty-fourth chapter onward. The last two chapters in Second Esdras approach very nearly to some of the animated strains of inspired prophecy.

The admirer of romance, history, philosophy, and politics, must be untrue to his character, if he find such tales as those of Tobit and Judith; such narrations as those of the Books of the Maccabees;[d] such speculations as those of Esdras, and the author of the Book of Wisdom; such diplomacy and generalship, as those of Judas Maccabeus, insipid or unmoving. Concerning the Books of the Maccabees, says a critic of high celebrity, they are 'a piece of history glowing with eloquence, pregnant with good example.'[e] What philosopher can trace, without lively interest, the gropings of the human mind, unguided by Christian light—feeling after, but not finding,[f] the mystic curiosities of the Providence of God and the destiny of man? What student of the practices and aims of sects and nations, cannot wish to know all that he may, of those arts of policy, or those feats in war, by which a people, than whom there is not one which has so swayed the welfare of the world, sustained and perpetuated themselves, through the dreary centuries that immediately preceded the Christian era? We read Basnage's History of the Jews, Jahn's Hebrew Commonwealth, and Josephus—I need hardly say, the gorgeous Salathiel of Croly; but the Apocrypha is, for some things, an original authority, better than all the first; and it contains specimens of simplicity and beauty, of pathos and sublimity, with which works like the last can never vie. No meditative Christian, no enlightened scholar, should neglect or disesteem it.

The text from which this Apocrypha was reprinted was principally or wholly a superior edition of an English copy—a professed transcript of Dr. Blayney's of 1769. As the marginal references are rarer than those to the Canonical Books, they, as well as the marginal readings, were *all* retained. It will be noticed, perhaps, that an effort has been made to carry out a system in the Apocrypha, which did not suggest itself soon enough to be adopted in the Bible:—all the personal pronouns which are *substitutes* for the names of the Divinity are capitalized.

T. W. Coit.

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[a] In the Alexandrian manuscript, all the parts *ascribed* to Solomon, whether canonical or apocryphal, are written stitch-wise, (ἐν στίχοις) Breitenger might have followed it.

[b] The second Book of Esdras exists only in a few Latin copies and an Arabic version.

[c] Even these are found in some copies of the Vulgate. See Van Ess' edition, 12mo. Tubingen, 1824. Also Prof. Vatablus' Bible; a celebrated edition of a superior scholar; 2 vols. folio. Paris 1729. The Greek Church has adopted the Prayer of Manasses into its Euchology or Collection of Prayers. Vid. Gray's Key, p. 634.

[d] Concil. Constant. 6, in Trullo, Can. 2.

[e] Gray's Key to the Old Testament, &c., pp. 517, 525, 593. Third Edt. Lond. 1797. Dr. Pinkerton (see the British Critic, vol. xvii. p. 103) says the Greek Church, at the *present* day, esteems the Apocrypha uncanonical.

[f] No part of the Apocrypha, however, is to be read on *Sundays*, or on any day set apart for the commemoration of such events as the birth, crucifixion, or ascension of Christ; nor can any clergyman take a text from it, but on his own responsibility. And as though her Article, upon the exclusive use of Canonical Scripture for doctrine, were not sufficient, the Church of England was careful to pass a canon upon this subject in 1571, and to point out a yearly course of preaching, which her clergy were expected to follow. See Gibson's Codex, pp. 380, 382, 388.

[g] 2 Maccabees xii. 44, 45. Compare the translation of the Douay Bible, which differs from that in the version authorized by King James.

[h] Baruch iii. 4.

[i] 2 Esdras vii. 28, 29; and ii. 47.

[j] Wisdom ii. 24.

[k] 2 Esdras iv. 10, 11, 21. Wisdom xiii. 1. Ecclesiasticus xxxix. 21.

[l] Wisdom ii. 23; xvi. 14. Ecclus. xxxviii. 23; xlvi. 20; xlviii. 5. Baruch ii. 17. Song of the Three Children, verse 63. 2 Maccabees vii. 9.

[m] 2 Esdras ii. 16, 23; vii. 32. 2 Maccabees vii. 9, 14, 23, 29; xii. 43; xiv. 46.

[n] 2 Esdras vii. 43; xii. 34; xiv. 35. Judith xvi. 17. Maccabees vi 26.

[o] 2 Esdras viii 3, 41; ix. 15.

[p] 2 Esdras ii. 35, 36. Wisdom iv. 7; v. 15, 16. Ecclesiasticus ii. 9.

[q] Wisdom iii. 18, 19; iv. 18–20; xvii. 21. Ecclus. xii. 6; xxi. 9, 10. 2 Maccabees vii. 36.

[r] Wisdom xviii. 15.

[s] Prelim. Diss. to the Book of Enoch, p. xi.

[t] 2 Esdras vi. 2; vii. 53. By some mistake or oversight the word 'paradise' is not in Cruden on the Apocrypha.

[u] 2 Esdras viii. 53. Wisdom xvii. 14. Ecclus. xxi. 10. Perhaps the phrase, 'people of perdition,' (Ecclesiasticus xvi. 9,) is the original of that striking one in the New Testament, 'son of perdition.' John xvii. 12; 2 Thess. ii. 3. The Greek word in each case is ἀπώλεια.

[v] 2 Maccabees xii. 45. Greek ἐξιλασμὸς. See also Ecclus iii. 3, 30. 2 Maccabees iii, 33.

[w] Compare 2 Esdras ii. 12, 40, 45; Tobit xiii. 16–18, and Ecclus. xix. 19; with Revelation xxii. 2; xix. 8; vii. 9; xxi. 18, 19; xix. 1.

[x] 1 Esdras iv. 34–40.

[y] Wisdom chap. vii. Ecclus. chap. xxiv.

[z] Ecclus. chap. xliii. Here I am constrained to add, that if the passage in Genesis, describing the *creation* of light, has been deservedly memorable for sublimity since the days of Longinus; (Long. de Sublim. § ix.) certainly a passage in Baruch, (chap. iii. 33, 34,) depicting the *governance* of light and its luminaries, may aspire to some share in its great reputation.

[a] Ecclus. xli. 1–13. To the commencement of this chapter, Robert Blair was undoubtedly a debtor, for a fine passage in his poem, 'The Grave;' and any one, who will examine the numerous references in Cruden, for the words 'life, death, immortality, and friendship,' will not find it laborious to believe, that Dr. Young was a frequent student of the Apocrypha, and spent over it many of his 'night thoughts.'

[b] Wisdom chap. v.

[c] Tobit chap. xiii.

[d] It is possible that to such dismal precedents as 2 Macc. vi. 7. 18, we may trace the origin of one of the most singular enormities recorded in the history of the Christian Church, viz. the forcible administration of sacraments by the ancient Arians, (See Gibson's Dec. and Fall, vol. iv. 405. Philad. 1804.) It is quite certain, that the Circumcelliones quoted 2 Macc. xiv. 41, 44, 46, in favor of suicide: which is one reason why the book has been rejected from our Protestant Canon. See Cosin's History of the Canon, p. 109, Lond. 1657.

[e] Sidney Smith's Sermons ii. 216. Mr. Smith was formerly editor of the Edinburgh Review.

[f] See Acts xvii. 27.

From the Knickerbocker.

OUR BURIAL PLACE.

From the earliest records of the history of man we have evidences of the respect of the living for the dead, in the sacredness of the burial place. Have not our sympathies leaped the gulf of time when we have read Abraham's appeal to the sons of Heth? 'I am a stranger and a sojourner with you, give me possession of a burying-place'—and the answer of the generous Hittite (when Abraham offers for the cave of Machpelah as much money as it is worth) indicating that a repository for the dead was not to be trafficked for,—'Nay, my lord, hear me; the field give I thee, and the cave that is therein I give it thee. The land is worth four hundred shekels of silver; what is that betwixt thee and me? Bury therefore thy dead.'

The natives of our own land linger with filial fondness at the graves of their fathers. The most touching passages in their eloquent remonstrances against their forced removals were those that alluded to their being driven far away from their burial-places.

Different nations have had different modes of disposing of their dead, but whatever mode keeps their ashes near to us must preserve bright and obvious the links that bind us to the past, and suggest to us the future. I have sometimes regretted that the manner in which the Romans preserved their dead was not in use among us, and have fancied an apartment in our dwellings where the ashes of our friends, saved from the corrupting process of the grave, should be cherished in monumental urns. I have imagined, what in this domestic cemetery would be the effect on our spirits of the solemn hour of twilight, of prayer, of midnight meditation, of sacred music, of any of those holy influences that seem to raise our souls above the world, or to bring back the spirits of the departed to mingle with ours here. I have fancied the pleasure of pursuing our daily employments with these hallowed memorials before us—of sewing, reading, and writing in their presence as if they were still living among us. I have calculated the power of appeals to the living, in the presence of *their* dead—to the impatient under the load of life—to the sordid—to those eaten up with the cares of the world—to the flippant, and the vicious.

But this is idle. The customs of every age and country spring from its actual condition, and in our country, most especially, where nothing is stationary upon the surface, the dead should rest beneath it. What would become of our domestic cemetery in dwellings rarely tenanted by the same family for two successive generations? What would become of the ashes of the fathers who have died in Massachusetts, when their children move to the valley of the Mississippi, and their grandchildren perchance to the Oregon!

But we have our burial-places where generation after generation is laid down, which we are sure will be guarded by the living, for the parent, the child, the brother of yesterday are there.

Most persons have a favorite burial-place. Some prefer to be enclosed in a tomb; others would rest in a vault, beneath the consecrating walls of the church where they have worshipped:

'Where through the long-drawn aisle and fretted vault
The pealing anthem swells the note of praise.'

We have heard of a lady (she must be of the Broadway genus) who prayed to be interred in Trinity church-yard, 'cost what it might, for it would be lively there, and she should feel so lonesome out in the country!'

I cannot sympathize with the good lady. The city seems to me the place for the living, not for the dead; for action, bustle, pursuit, not for repose and high meditation on that 'something that cometh after.' Neither do I fancy the vault or the tomb; not that I object to the clannishness they express,—for the family on earth may be a family in heaven,—but I do not like the spirit of aristocracy and exclusiveness they sometimes indicate, and which, with all our legislating and talking about it, not only clings to all the forms of life, but passes the threshold of the dead.

We feel that 'God made the country,' in its physical beauty and moral influences from the first sigh of existence to the last hallowed place of rest, 'the country church-yard.' There would I lie amidst my friends of all conditions, where the sod over me was freshened by the same summer showers that pattered on the roofs I had loved in life,—where the morning sun, as he comes over my native hills, shines upon it, and his evening smile gleams over it.

ROMANISM IN ENGLAND.

The history of Romanism in England, from the Reformation down to 1793, (later we have no Romanist accounts,) is a most curious and most perfect proof that the Roman court had always one paramount end—its own aggrandizement, and no scruple as to the means by which it was to be attained. That history is, in two words, this—the regulars and seculars, instead of uniting to convert heretics, were engaged in a constant series of squabbles with one another for power. The seculars wished to have a fully organized church, with diocesan bishops, &c. The regulars, who always hated Episcopacy, wished to avoid having *any bishop*; and if that could not be, any but a vicar apostolic, or delegate of the Pope, who should have no permanent nor inherent powers. They knew that this notion would be acceptable to Rome; that she would wish to govern England, or Otaheite, or Barataria, *by her own direct powers*; and, accordingly, a series of the most curious and amusing, but miserable, intrigues went on for *a hundred and thirty years*, till the Roman court, after practising every clever trick of subtle and dishonest policy, succeeded finally in breaking down the opposition of the Roman clergy in England, and compelling them, in spite of their often expressed and continued reluctance, to become (*as they are still*) immediate dependents on Rome—not to exist as an independent church, but to be governed by delegates, sent and recalled at pleasure. To the gaining this object, every thing most precious to men, as men and as religionists, was sacrificed. The Roman clergy and laity were brought into constant suspicion with the government, and often into direct collision with it. They were anxious, over and over again, to bring things to a settlement, and give full security for their loyalty; but this could only have been done by lessening the immediate power of Rome over them, and Rome would never allow it!—*British Magazine.*

DYING SPEECH OF M. GONTHIER,

A late number of the Christian Observer contains a sketch of the life and character of M. Gonthier, Pastor of the Church at Nyon, Canton of Vaud, Switzerland, and the Fenelon, as he has been called, of the Reformed Church. As the hour of death approached, M. Gonthier called his simple and affectionate people around him, and addressed them in the following eloquent strains:—

'O my God!' said M. Gonthier, in that solemn moment, 'help thy poor and feeble servant, and put into his lips words which, by the power of thy Spirit, may contribute something to thy glory, and be salutary to those who shall hear them! Amen.

'My dear brethren and sisters! This church has never known, and will never know the strong affection which binds me to them. My greatest cross during these last years has been my not being able to testify this affection, or do any thing for them. But I could not;—it was the will of God! it becomes me to bow and adore. I can at least say that I have not passed a day without addressing to the throne of grace, for this dear church, my prayers, unworthy indeed, but the Lord knows, sincere.

'Let me speak to you of things of the greatest importance. I address you probably for the last time. God alone, I know, determines our days; he can restore me to health, but I do not expect it. At this solemn moment, when my earthly career is about to end, and I am to appear before the tribunal of my Judge,—at this moment, when all disguise is impossible, and I view myself in the light of eternity,—I declare, in the most solemn manner, before God who hears me, that nothing in myself gives me the least assurance or security; and that what the world will call perhaps my righteousnesses (God forgive me that this word has escaped my lips!) are but as filthy rags, and in thy sight a thousand times more filthy!

'If I have not injured my fellow-men—and I do not know that any man can say that I have injured him—yet there has not been a day—shall I say an hour?—when I have not injured Him from whom I have received all. My intellectual, moral, and physical faculties have all been bestowed by Him; I was bound then to devote myself wholly to him, to place myself habitually under his holy direction; and when I consider myself in view of these obligations, I see a long course of transgressions, so that if I look only to myself I must despair.

'And yet how different is my situation! I feel just the reverse. For by thy grace, O my God! "I know in whom I have believed;" I know Him who left the glories of heaven to come upon earth, "to seek and to save them that were lost;" I know that "we have redemption by his blood, to wit, the remission of our sins according to the riches of his grace;" I know that "there is no condemnation for those who are in Christ Jesus;" I know that "Jesus Christ ever lives to save to the uttermost all who come to God by him;" so that I experience not the slightest fear. At this moment death has not the least sting; the grave has lost all its terrors; in spite of the ties which bind me to earth, the day of my departure will be for me unspeakably delightful and glorious; for I see the heavens opened, and my Saviour extending his hand to me. He addresses me as he did his friends: "The will of my Father is, that where I am there ye may be also."

'Allow me to mention another subject to you. My pains have been very acute, but my merciful and faithful Saviour has sustained me; he has never forsaken me a moment; and even during my nights of darkness and grief—I ought to mention it to the praise of God—my Jesus has not failed to be near me, to protect me by the love of my God. During my earthly pilgrimage (as you know, at least most of you) severe trials have afflicted me; but then Jesus was nigh; he sustained me by his grace, and revived and strengthened me.

'Will you allow me now, on the borders of the grave, vile as I am, to put some questions to you? I know that some in this church—I love to believe the number considerable—have come to the Saviour, and are cordially attached to him; I bless my God a thousand times for it. But do they guard carefully this precious treasure of faith and love, deposited in their heart? do they endeavor to cherish and increase it? do they diligently avoid the places and occasions which might endanger their souls? Let them examine and tell. Will not a deep sigh escape from their hearts in reply? Well then, if you feel that you are wavering, go with humility, and anew, to Him who can "strengthen the feeble knees."

'Others are still fluctuating between the Gospel and the world. You wish to take all the consolations and all the joys which are found in Jesus, and you reserve perhaps but one earthly desire, one appetite to gratify; but does not this desire, this appetite, separate between Christ and you? Is it not the source of your continual disappointments? Jesus has said: "Ye cannot serve two masters." As he gives you all, you must give yourselves wholly to him. It is not, observe, by your own strength I ask you to do it. I beg of you to ask of God for strength to renounce all that removes you from him, and I know that you can do all things through Christ who will strengthen you. Go to God by Jesus Christ; and the day when you shall give yourselves up to him without reserve—that thousand times happy day—oh what joys, what unspeakable joys will fill your soul!

'Among the persons whom I rejoice to see assembled now around me, are some probably who have never seriously attended to their great interests. They suffer the days to pass, one after another, in trifling pursuits and diversions. Let them behold me; let them look at this flesh which speaks more eloquently than my feeble words, for it borrows from death the power of its voice. Let them reflect that they too must come to the gates of eternity, and that they will arrive sooner than they think. What will then become of them if they are not found in Jesus Christ their Saviour? Oh! I conjure you, in the name of God, and by your dearest interests, to think seriously of the salvation of their souls. I conjure you to fall at the foot of Christ, and ask of him to open your eyes. I conjure you to take the Bible in your hand, and to read it before God, imploring the light of his Spirit. Pray to be able to say to him: "Speak, Lord, for thy servant heareth." See Jesus "stands at the door of your heart and knocks." Ah! come to Jesus; come to this perfect friend. If you experience any good impression, let it not vanish on leaving this place; but rather enter your dwellings, fall on your kness, ask of God to keep it alive. This night do it; do it again tomorrow; do it every day. Gradually, day by day, things will operate salutarily on your souls; and leaving that train of cares, agitations, and fears which are the lot of those who have not chosen Jesus for their refuge, you will begin to breathe in an atmosphere of peace and happiness, to which you were before wholly strangers.

'But if there is any one here who has not received in this place any good impression—who has shut his ear to this affectionate appeal of his God—O Lord, send one of thine arrows into his soul, and give him no rest till he is led captive at the foot of the Cross!

'I have a thousand prayers to make; but my faintness and exhaustion will not allow. I reserve them to be addressed to my God in secret and on my bed.

'Grant us the grace, O my God!—us who are met here—to be one day united, all without exception, in heaven! Then we shall know how much we have been loved; then we shall love with a less imperfect affection that tender, constant, and perfect friend, who has acquired for us this felicity, and acquired at a price which cannot be estimated. In the name and by the merits of Jesus Christ I pray thee to hear me, O my God! for the love of our good and powerful Saviour!—Amen, Amen!'

TEMPERANCE PLEDGE.

The following sensible remarks are from a letter of the Rev. Dr. Miller.

I have uniformly declined to sign a written pledge of abstinence from wine, and still intend to decline; and have strongly advised that no such innovation on the old pledge, at least for the present, be introduced, for the following reasons, viz.

1. Because I am not yet convinced that drinking wine is, in all cases, and *per se*, criminal. That it is generally inexpedient and insalubrious; and that the great mass of mankind would be much better without it, that is, that they would be likely to live longer, and be more healthful, I firmly believe; and, therefore, adopt the personal habit and the mode of exhortation of which I have spoken. But, with the Bible in my hand, I cannot, dare not say that drinking it is, in all cases, sinful. If I adopted this opinion, I should feel bound to banish the use of wine from the Lord's table.

2. Because I am persuaded that adding to the temperance pledge as it originally stood, the *new pledge* of abstinence from wine, cider, beer, and every drink that is capable of intoxicating, is adapted to hinder the progress of the temperance cause; to confuse and divide its friends; to banish many of them from the temperance ranks altogether; to weaken the hands of the advocates of this good cause; and to excite fear in many sober and ingenuous minds, that in joining the temperance band, they will be in danger of being urged on to extravagant and untenable positions, not yet avowed or foreseen. I know this to have been the effect in regard to a large number of highly respectable and worthy persons, whose co-operation in this great cause I have regretted to lose.

3. Because yielding to the advocates of the *ultra* pledge their principles, I do not see but that, as before suggested, the exclusion of wine from the Lord's table is a natural and necessary consequence. Now, this appears to me an unscriptural and mischievous result. Both my judgment and my heart shrink from it with instinctive horror. And I must say, without entering into particulars, that the greater part of what I have read in the public journals, intended to show, by biblical criticism and by ecclesiastical history, that fermented wine is to be considered as a divinely prohibited article,—that it was not originally used in the dispensation of the sacramental supper, and ought not now to be used in that ordinance, I have regarded with utter disapprobation and deep regret. All those who take this ground, appear to me to expose themselves to the charge of 'teaching for doctrines the commandments of men,' and of being 'wise above what is written.'

On these accounts, my dear brother, I have never seen my way clear to sign the pledge which you recommend; nor do I at present intend to sign it. I may hereafter obtain more light, and come nearer to your views. All my present *personal habits* are with you; but I am not yet prepared to sanction the pledge for which you contend, and far less to unite with you in holding up to public reprobation and scorn those ministers and others who cannot go with you in your whole course. In fact, if I were to adopt this course, I should consider myself as inflicting, as far as my influence went, a serious injury on the temperance cause.

METHODIST MINISTRY.

In speaking to the actual condition of the Methodist ministry, I wish to be governed by the severity of truth. I shall offer no palliation, I shall attempt no exaggeration. It is really amusing to see the extremes into which some people run in speaking on this subject. There are some who represent us as well-conditioned, jovial, idle, roving fellows, well-mounted, and living on the fat of the land; imposing upon the ignorance of the poor, and basking in the smiles of the rich. While to the distorted imagination of others, the only proper idea of a Methodist preacher, is that of a sallow-looking little man, of thin visage, and threadbare coat, mounted on a living skeleton, across empty saddle-bags, and in constant jeopardy of perishing by hunger.

Now, Sir, this kind of mischievous misrepresentation answers no other purpose than to degrade the ministry, or amuse the parties. We protest against it, and desire to speak the unvarnished truth. If we were required to characterize the itinerant ministry of the Methodist Episcopal Church, we should describe it as for the most part, poor, self-denying, and laborious. It is not in good truth marked by that utter destitution and poverty which some people seem to imagine; on the contrary, in the possession of health, and in the exercise of a just economy, the Methodist ministers are probably as free from actual debt and worldly embarrassment, as any body of preachers in these United States. They are aware that to be *really useful we must be self-denying*, and feeling themselves called to teach the *great mass of the people, particularly the poor*, immense sacrifices must be made. The severity of their labor, and inevitable exposure of person, involve a sacrifice of health, frequently of life. They know that as itinerants they can neither accumulate much wealth or learning; but they are willing to renounce both for the love of Christ and the good of souls. In the attainment of a concentrated personal influence, in the means for the proper education of their children, and in the enjoyments of the sweet retirements of home, they have literally to forsake all for the kingdom of heaven's sake. They feel, though poor themselves, they are making many rich; and so long as they have health, and means to travel, they are ready to say with the Apostle, "But none of these things move us, so we may finish our course with joy."

DEAN SWIFT.

A doubt having arisen as to the identity of the skull of Swift, shown at the Phrenological Society, on Monday evening, Mr. Snow Harris, together with Dr. Croker, Messrs. Wright, Houston, Evanson, Fleming, and some others, on Wednesday went to examine the tomb of the illustrious dead, in the Cathedral of St. Patrick's. The coffin was of strong oak, and sound as ever, though ninety years in the earth; it was full of water, which was carefully taken out, so as not to disturb the bones which lay quite in *statu quo*. The first bone of the neck, the atlas, on being applied to the base of the skull, fitted quite perfectly; some of the dorsal and lumber vertebræ were anchylosed; some of the cartilages of the ribs were ossified, a frequent occurrence of old age. On comparing the cast made of Swift with the skull, it bore many marks of similitude; the low forehead, the peculiarly heavy brow, and the crooked nose, which is even manifested by the septum of the nose having precisely a similar turn. The cast and skull bear a strong analogical resemblance to a likeness in miniature in the possession of Mr. William Maguire, who, with his brother, Thomas Maguire, attended, and afforded every facility to the gentlemen who made the examination. In further corroboration of the identity of the skull, Mr. Thomas Maguire related a story told by a beadle of the Cathedral, named Brennan, who, when nineteen years of age, was present at the *post mortem* examination of his master, he being then in Swift's service; he mentioned the circumstance of his master's skull being opened, and said that he held the head while it was being sewed. Brennan died in 1800; and Mr. T. Maguire, on learning that his tomb was to be opened, told Brennan's story, which, on the production of the skull, proved to be the fact. It will be recollected that Swift was many years foolish, and the question is, had his malady any effect in destroying the phrenological traits of character which he ought to have borne.

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